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**THE  
A. M. E.  
ZION  
QUARTERLY  
REVIEW**





# The A. M. E. Zion Quarterly Review

DAVID H. BRADLEY, Editor  
P. O. Box 146, Bedford, Pa.

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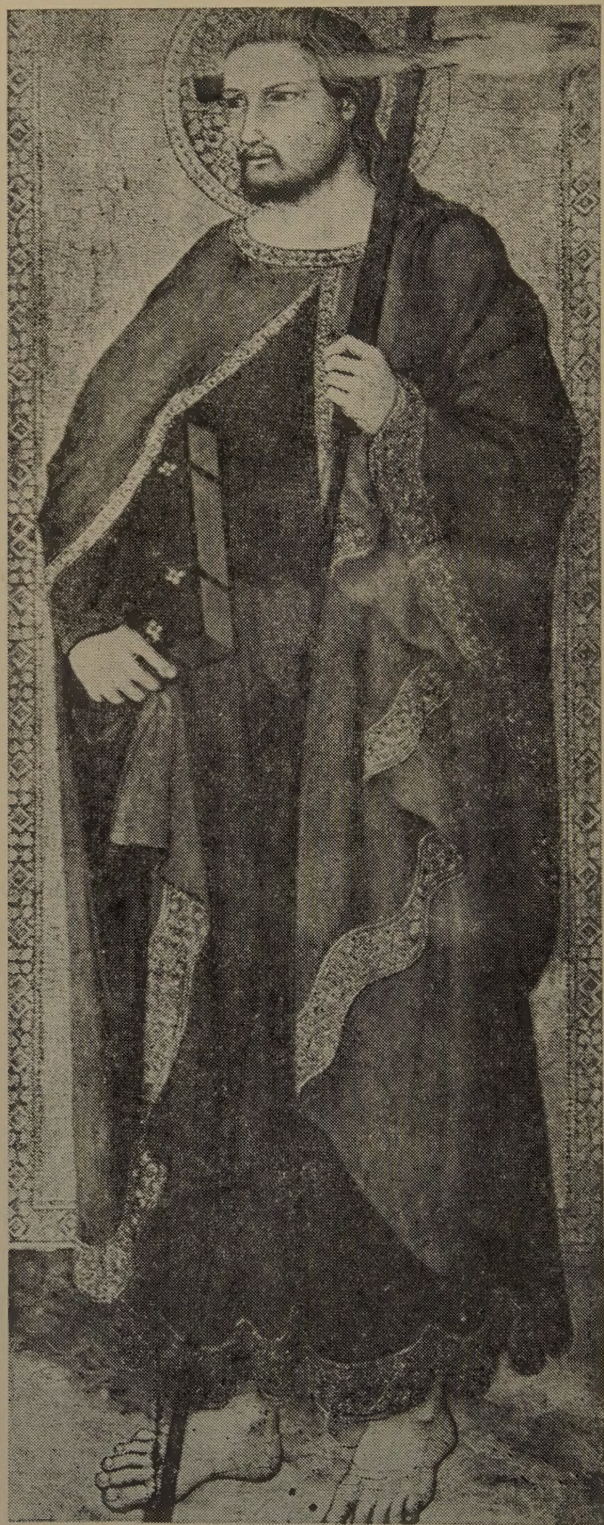
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A. M. E. Zion Quarterly Review





Worcester Art Museum



## THE DISCIPLES

## PART II

Saint Philip—Unknown Italian. Original: Worcester Museum

Saint Philip was from Bethsaida in Galilee which was the home of Peter and Andrew. He was the first of the Disciples to leave all and follow Christ. In John 1:43 it is recorded that Christ "found" Philip. This is indeed a distinction that is not recorded of any other of the twelve. Then Philip brought Nathaniel to Jesus. He might be called the approachable disciple for it was to him that the inquiring Greeks came to say, "We would see Jesus." It was Philip, too, who said to Our Lord, "Show us the Father." This brought forth a plain acknowledgement of what God is like, "He that hath seen me hath seen the Father."

This unknown Italian painter of the 14th century has kept to the general ideas usually given to Saint Philip in art. He is shown in the prime of life, a tall man of strong body and keen mind. His beard is sparse but his hair covers his head completely. His expression is of serious concern as though he were even yet filled with compassion for the continued blindness of mankind.

He carries a large book in one hand which tells us that it was his mission in life to go about preaching the Gospel—the Good News. In the other hand is the cross which is the specific emblem given to Saint Philip. This artist has made the cross very large as though it served as a staff but sometimes one sees a small cross in the hand of Philip. The cross may allude to a legend which says that Saint Philip was bound to a cross and stoned to death or it may wish to remind us of his great work through the power of the cross. It is believed that this disciple traveled through Scythia and Phrygia preaching and teaching and the artist shows him as a barefooted pilgrim. In the original painting the bright golden nimbus and the gold borders of the mantle with its red lining make Saint Philip a very striking figure.





National Gallery of Art, Washington, D. C. (Widener Collection)



## SAINT MATTHEW

Rembrandt. Duth. 1606-1669

Original: National Gallery, Washington, D. C.

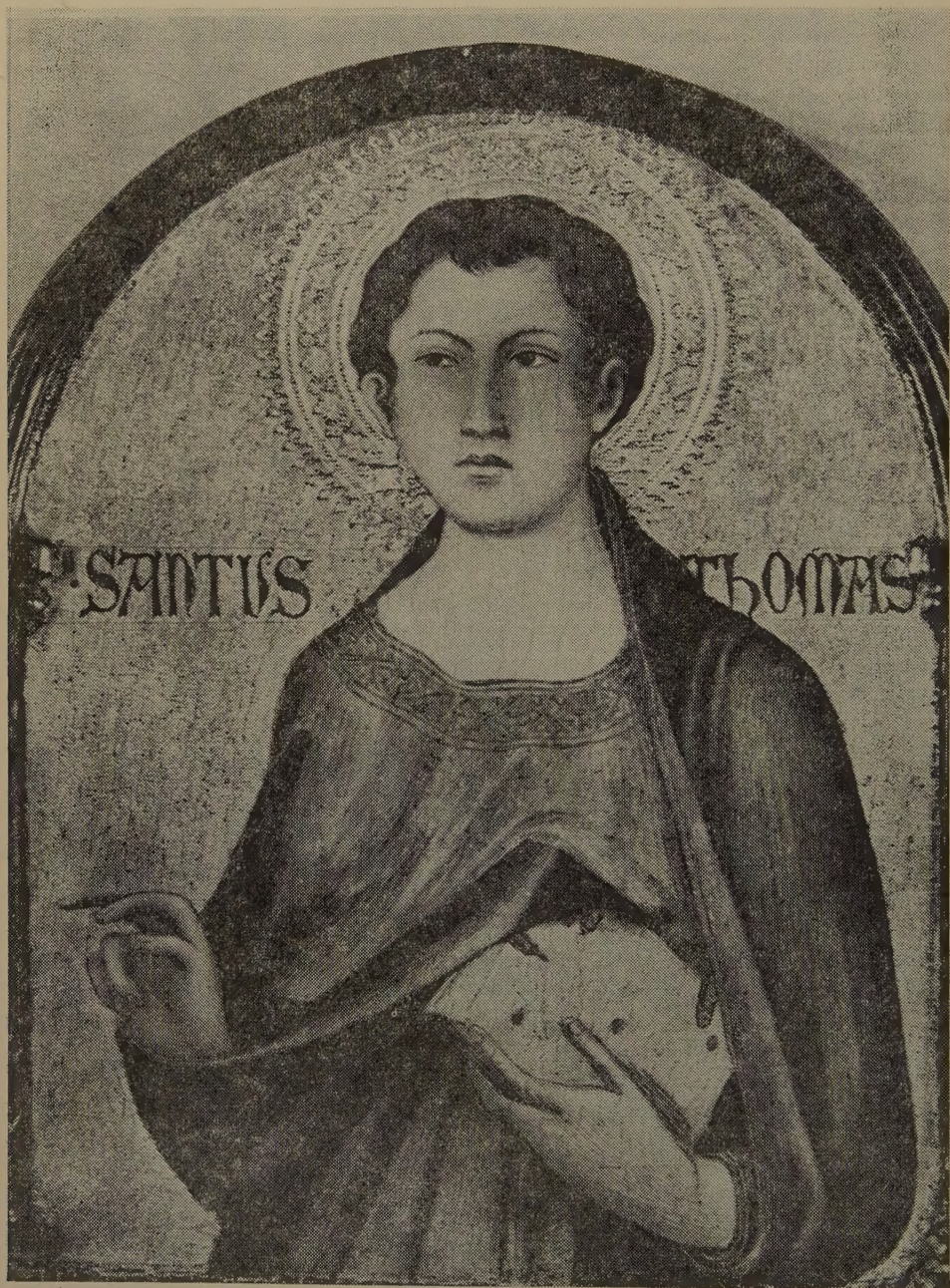
When Matthew is considered as the Evangelist he stands first but when he is numbered among the Disciples he stands eighth in the list. Perhaps Matthew is more often represented as the Evangelist than as one of the Disciples. When he is the Evangelist, the figure of an angel usually accompanies him; when he is the Disciple he is generally given three bags of money referring to his secular part when he was a tax gatherer for the Romans.

In this painting of "Saint Matthew, the Apostle," the artist gives no hint of the identity of the man save the name of the canvas alone. He has given us no attribute of any kind by which we might recognize who the man might be. This is rather unusual for rarely does an artist leave out marks of identification.

When painting Biblical subjects, Rembrandt used his Jewish friends and acquaintances of Amsterdam as models. It was Rembrandt's custom to dramatize his figures by the use of rich drapery and unusual light effects. Here he has eliminated all drapery except just a suggestion in the berretta. But the artist makes the most of light to emphasize the forehead, the high cheek bone and the nose and by contrast to strengthen the deep wells of feeling in the eyes and to center all our attention on the face. With thick, broad, short strokes, he gives the effect of the bushy beard and hair and with the same kind of strokes, somewhat modified in the forehead, the artist has produced the thoughtful, musing face of a middle-aged man in deep contemplation. His deep-set eyes and pensive air give him the look of a saint and one feels that here is a devout and holy man—one fit to be the Disciple of Our Lord.

Rembrandt was the painter par excellence of the life of Our Lord and all religious subjects come to life under his brush.





The Metropolitan Museum of Art



## SAINT THOMAS

Workshop of Simone Martini. Original: Metropolitan Museum

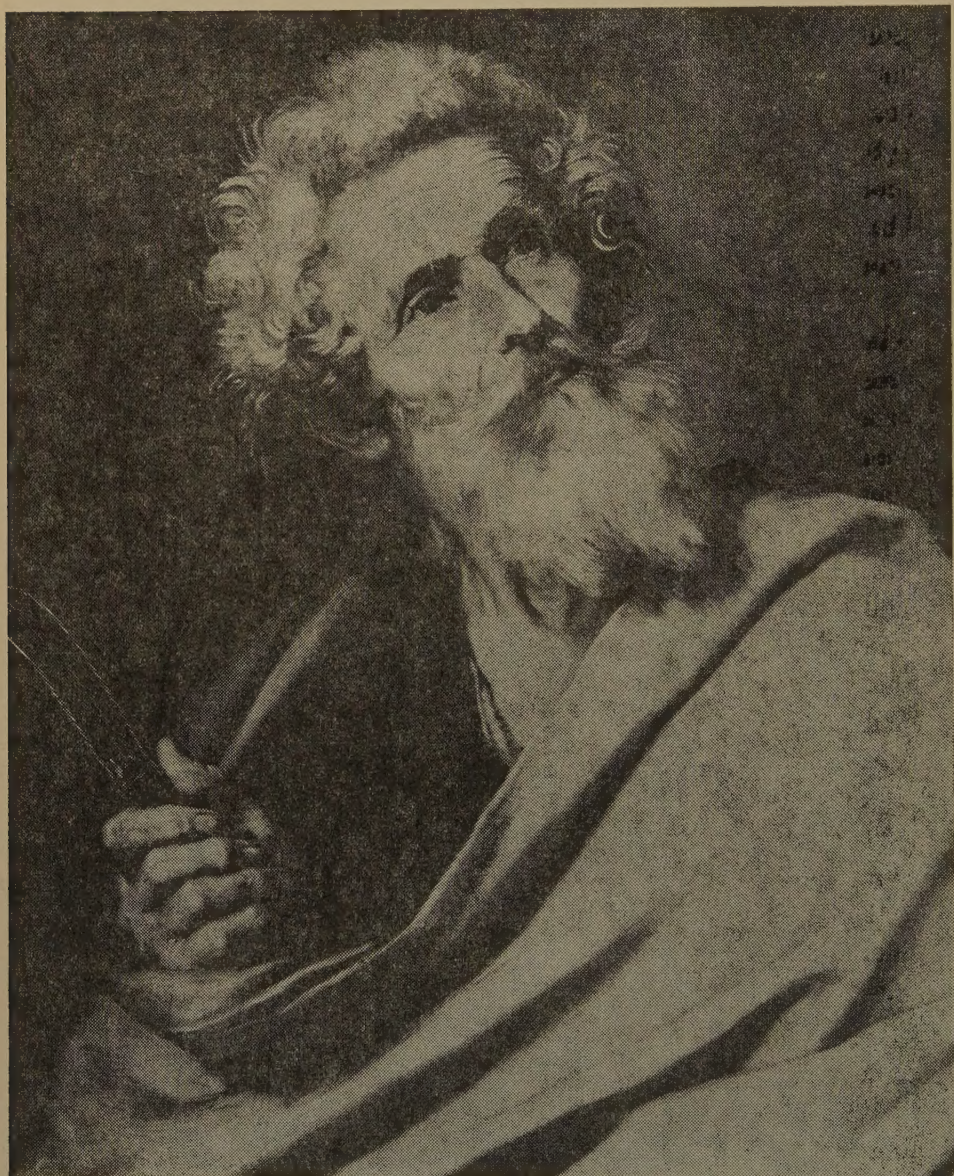
We generally think of this Disciple as "Doubting Thomas" but let us also remember that when Jesus was going to Jerusalem and it was evident that he was in danger, it was Thomas who said (John 11:16) "Let us also go, that we may die with him." Such action shows him loyal and courageous but from his later doubts we also know he was not inclined to take anything for granted.

This presentation of Saint Thomas is painted on a small wooden panel only 11 1/2 x 8 3/8 inches. It is believed to have been done by Simone Martini or pupils in his workshop between the years 1284 and 1344. In the black and white print one cannot enjoy the harmonious color of the original but the grace of line and delicacy of approach is wholly apparent. The Disciple is a young man, serene and assured. He carries the Book in one hand as his source of inspiration and raises the other as though to emphasize a point in his preaching. The ornamental nimbus and the background, entirely of gold, set off the figure and the words, "Santus Thomas" make his identity clear.

This small panel has an interesting history. Although it is valued at from \$3,000.00 to \$5,000.00, in March 1944 it disappeared from the walls of the Metropolitan Museum. In Jan. 1949 the Museum received a small uninsured package in the mail and when it was opened, to the amazement of all, it was the Saint Thomas panel come home again. Apparently Museum officials do not know how it disappeared or why it was returned. Perhaps the person who stole it was so bothered by his conscience that he had to return it, but one thing the officials do know and that is that the painting is such a treasure that it could not be sold or displayed without discovery.

None of the usual attributes given to Saint Thomas are shown here. Generally this Disciple is given a carpenter's square, a spear or five arrows. A fascinating tale tells how he traveled to India and built a Church there. Thus he is given the carpenter's square as his emblem and even today Saint Thomas is the patron saint of carpenters. It is believed that he was martyred in India, shot with arrows by pagan priests who then ran him through with a spear. The Christians of South India believed that their church was started by Saint Thomas and in 1952 they celebrated the 1900th anniversary of his arrival in India in 52 A. D.





National Gallery of Art, Washington, D. C. Samuel H. Kress Collection



## SAINT BARTHOLOMEW

By Ribera, Spanish. 1590-1652

Original: National Gallery, Washington, D. C.

In the Gospel of Saint John, Bartholomew is known as Nathaniel. When Jesus first met him he said, "Behold an Israelite in whom there is no guile." From these words we judge that Bartholomew was a man of high ideals, constantly striving to keep the laws of Moses and to live close to God.

Like the other Disciples he is supposed to have traveled to distant lands to preach the Gospel. Tradition says that he was condemned to death and was flayed alive and afterwards crucified. Artists have seized upon this story and painted some dramatic but also gruesome works of this subject. Happily, Ribera, a Spanish artist, gives a very different presentation in his painting.

Ribera was especially good at painting old men and this is one of his best. The prominent nose, the firm mouth, the inquiring eyes all help to give the impression of a face full of feeling, but of emotion controlled. The distinguished features are framed by a silky white beard and a great quantity of thick gray hair flecked with strands of white. The sweep of the mantle carries our eyes from the face around the curve to the hand and back to the head again. The artist uses the bright light on the mantle to set off the wonderful face and head.

Protruding from the folds of the mantle is the boney hand of the saint. In the shadows we can observe the huge flaying knife he grasps so tightly. Ribera has brought out the fact of the horrible martyrdom by flaying in a truly subtle way by placing the knife almost all in the darkness. Yet the expression on the face of Saint Bartholomew is concerned with that knife. It is as though the Saint appears in court appealing to the Judge for justice and he brings forth his dark knife from under his mantle as proof of what has happened. His wrinkled brow and his pleading eyes emphasize his whole bearing as tensely awaiting a verdict. The contrasts of light and shade and the rich luminous tones, even in black and white, convey his powerful plea for justice.



## THE TEACHINGS OF JESUS CONCERNING THE IDEA OF MAN

By Reverend H. A. L. Clement, Minister,

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The teachings of Jesus had a valuable place for man because the latter was to be the student and to whom the subject matter was directed. Jesus' primary objectives on earth were to announce the Kingdom of God and to save men: "I have come that they may have life and have it to the full" (John 10:10—Moffatt. In the teachings of Jesus the doctrine of God is related to the doctrine of man. Theism differs from pantheism in distinguishing man from nature and giving him a significant role in the universe. It appeared but natural that Jesus would give emphasis in his teachings that is *new*, and it marks the beginning of a new religion. If God were the heavenly Father in his Kingdom then, for consistency he needed children. The men that fully accepted his will were to be the heirs of the Kingdom.

At this point the idea of man took a new view. For the first time man became important. Jesus taught the dignity and worth of human nature; he discovered as his task the need for challenging men to live higher. He emphasized that nature of man which was before hidden and ignored by the Pharisees: "What will a man give in exchange for his soul?" Jesus unraveled this complex side of man by teaching the spiritual qualities in life. He approached a building and saw sitting at an open window a man counting the tax receipts. He was a man scorned by the Pharisees because he reacted indifferently to their teachings of religion. Jesus described to this man (Levi) the requirements for membership in the Kingdom of God, and invited him not only to become part of the Kingdom but to join him in seeking others to gain entrance (Mark 2:14). This was his method of recruiting men for the Kingdom and others joined his crusade. Those men that composed the center of his society quickly spread the news, his name became a by-word on the lips of the populace of Palestine, multitudes surrounded him: and, "he had compassion on them and he began to teach them many things" (Mark 6:34.).

Fundamental in his teachings was the principle of righteousness. Jesus insisted that righteousness was vital and not any mere code of rules as the Code of Hammurabi. Is there any wonder that this concept gave rise to conflicts? Already the Jews had their way of life in their laws which became a code of action. The Torah (the law)



as far as they were concerned must be kept. Thus Jesus' idea of freedom from restraint, his spiritual genius based on his difference from the Mosais Law brought denouncement from his people, in spite of his assurance to fulfill the law rather than destroying it. The Jewish way was not ethical in the sense of personal religion. In the light of Judaism and its religious aspects Jesus expanded the Ten Commandments. In the name of righteousness He attempted to give the true view: "Ye have heard that it waes said by them of old time, Thou Shalt not Kill; and whosoever shall kill shall be in danger of the judgment:

But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment . . . . .  
(Matt. 5:21 and 22).

"Ye have heard . . . . Thou shalt not commit adultery:

"But I say . . . . That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.  
(Matt. 5:27 and 28).

Jesus taught man the imperative need of inner goodness—he demanded a moral conduct: ". . . by their fruits shall ye know them" (Matt. 7:20). He compared man's inner life with that of the fruit of a tree. The righteous were to do good deeds and hasten the Kingdom coming. No man was considered righteous who did not take upon himself—if in position—to feed the hungry, clothe the naked, visit the sick and those in prison. Just to hear Jesus expound and follow him about did not make a man righteous: it consisted of action. The Master brought this out clearly in the parable of the house built upon sand (Matt. 7:26... Man according to Jesus' idea of him was to be a practical being living in deeds what he believed in his heart. As Dr. Booth says that if a man has the material wealth and refuses to assist those less fortunate, then his judgment is sealed. He will be a "bed-fellow" with Dives.

Jesus did not close his eyes to the fallacies of man nor did he condemn them to destruction. He proved his humanity because he understood the weakness of the flesh. So the historical Jesus becomes real and a person with a human passion: ". . . . Jesus had compassion on them, and touched . . . ." (Matt. 20:34). Because he had compassion he was moved to touch upon the life that he desired men to live: He was ever urging them to live higher lives. Build greater lives was his theme in teaching men. Jesus believed man to be created by God and in his image but recognized that man had not yet reached his full



maturity. The personality of man was "constituted by the possession of reason and freedom."

" . . . . . If any man will come after me . . . . . " (Luke 9:23), points out fully that Jesus realized man was created with a free will to choose his way. He respected human personality because he did not force his teachings upon any man. He presented his principles and left the individual to decide his own end. Freedom was an important factor in his life, therefore he always put the question up to man. Had he not valued the worth of personality he could not have done that: "A man is a man, not a mere human animal; he is a being of infinite importance and ought to be such also to himself and to his fellows," declared Jesus in so many words. His public ministry bears testimony to the words he uttered; action speaks louder than words.

Had Jesus centered his message around the poor alone, he would have been living in conformity to his teachings. The poor heard him gladly because they had been denied so much in this earthly life and, now, were willing to accept his Kingdom. But on the other hand it would be unfair to say that Jesus shut out the rich and ruling classes as some writers hold that "the poor alone shall be saved . . . ." He qualified the Kingdom of God by telling the rich young ruler to sell all that he had and give to the poor (Luke 18:22). However he did not tell the young man that it was impossible for him to gain admittance in the Kingdom.

Jesus appealed to reason and common sense more than to emotion because he was a student of psychology. His message was sound and offering cures to those physically ill and frustrated as a result of maladjustment. If he were not a man of reason I doubt whether the Pharisees would have been so concerned. Men of true intellect do not spend their time worrying about sensationalists, because the former know that the latter will soon be forgotten by those that were at first attracted to their tricks.

It is understood that God created man to love, and in return the latter would love his Creator, his fellow men and to serve as he had been served—Jesus held this concept in regard to man.



HISTORY OF CHRISTIAN MISSIONS  
ORIGIN AND DEVELOPMENT OF THE MAU MAU

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THE ORIGIN AND DEVELOPMENT OF THE MAU MAU

The writer in this paper intends to show that the Mau Mau is fighting for the same basic reasons as that of British West Africa, British Guiana, South Africa and Belgian Congo. This problem is one of race. Until now, this has been strenuously denied by many who have all along tried to create the impression that the Africans who support the Mau Mau rebellion are just gangsters, who for some mysterious reason, have suddenly turned to a state of savagery. This childish superficial explanation of the causes which have given rise to Mau Mau even finds credence in other well informed and revealing reports.

It has been revealed through many authors that "Mau Mau's grievances range from land shortage, economic and social color bars, low wages, bad housing, limited educational facilities, the absence of social security up to the denial of political and civil rights. Moreover, their stricture on police brutality and corruption recall some of the worst features of the "Black and Tan" in Ireland. Brutality and Malpractice says the report of the British Parliamentary delegation to Kenya, have occurred on a scale which constitutes a threat to public confidence in the course of law and order." <sup>1</sup>

Kenya is the stronghold of a European settler group which will fight to the last bitter inch to maintain white supremacy. It is also the home of the Mau Mau revolt. In Ugarida, in contrast, no European may own land, there are few whites settled there; is much less color bar; politics are quieter. Yet the various units of British Africa have a common denominator: Great Britain is the only power which



maintains an official policy whose ultimate objective is to train Africans for eventual self-government within the commonwealth. Every British colony has some form of legislative council on which African are represented.<sup>2</sup>

The Kikuyus and other tribes were removed to other parts of the white highlands, officially designated "native reserves." Those who were unable to find accommodations in these over populated areas became squatters on the plantations of the white expropriators. The squatter system is a form of forced labor for, unlike the Meiter system in French North Africa or share cropping in the southern states of the U. S. A. African squatters are serfs tied to the landlord's property and forced to work for little or no wages, while denied the right to cultivate commercial crops such as coffee and tea, which fetch high prices in the world markets.

There are over a quarter of a million squatters on the white men's farms. Many of them are Africans who "stayed put" when the Europeans moved in. They elected to work for the invaders in return for permission to work a small plot and raise their own food and a cow or two. Under the law, squatters are not allowed to rent lands from Europeans. They must work for it. The Africans enter into a service contract running from one to five years, and they and their families must labor one hundred and eighty days of the year on the European's land on such days as the master chooses, whether it interferes with the cultivation of their own small plot or not. And furthermore, they may grow on their own plot only such crops as the Europeans permit. If the land is sold, a squatter passes into the service of the new owner until he finishes the contract entered with the former owner. If he runs away, he can be caught and put in prison. No minimum wages are laid down and the Kenya native Affairs Department reports that natives sometimes work for nothing but their food.

Another method adopted by the Kenya government is providing the European settlers with an abundant supply of cheap labor is the system of direct taxation. Every able-bodied African over the age of eighteen has to pay the government a poll tax of about twenty-four shillings a year. Those who are unable to make a living in the Native Reserves are encouraged by the British officials through the chiefs who act as agents of the government, to go to work on the European plantation.

To enable the employers to keep control over their serfs, every

African is compelled by law to carry a Kiponde, which is a labor pass. Failure to have a Kiponde is a criminal offense under the native Registration ordinance and such African is liable to heavy fines, imprisonment, or both. The purpose of the Kiponde is clear. It guarantees that employers retain their labor supply.

The Kenya government maintains three separate and distinct systems of education—European, Asian and African. Only white children enjoy free compulsory education. The majority of the African children of school age receive no education for apart from a few government schools, the majority of the state aided schools are operated by missionaries. The “Boss” of the Kenya educational system is the British Director of Education. His decision on curriculum, the opening and closing of schools and the allocations of funds is final. Out of the Annual budget for 1951-1952, 1,666,877 was allocated to six thousand children and 1,776,652 to three hundred fifty thousand Africans. In other words, each white child got one hundred pounds and the black child just over two pounds. In the same period the government spent 1,999,207 pounds on educational projects for white children and 350,196 pounds for the Africans.

The very term Mau Mau was invented by the settler Press to discredit the African and justify the white man's legalized terror against a once peaceful and long suffering people. Long before the world outside Kenya ever heard of Mau Mau, the Africans were begging and praying the British government for help and deliverance from white settlers' rule. The first attempt at peaceful agitation started as far back as 1922, when a group of Kikuyu young men, with the support of some of the progressive minded chiefs, formed the East African Association. This society was soon suppressed for protesting against the eviction of Africans from the Highlands to make way for European ex-army officers who were encouraged by the British government to settle in Kenya after the first World War. This was the forerunner of the Mau Mau.

Although the name Mau Mau has been partially defined, as in the Kikuyu language, its socia-economic causes are easy to explain. Mau Mau is not an original political movement with a regular membership, officers and constitution. It is a spontaneous revolt of a declassed section of the African rural population, uprooted from its tribal lands and driven into the urban slums. It is estimated that over ten thousand Africans are permanently unemployed in Nairobi. Frustrated and em-



bittered, many of the young men take to a life of crime. It is from among this lumpen-proletariat that "dead end" gang leaders have recruited adherents to avenge themselves upon the white man, whom they hold responsible for breaking up their tribal life and replacing it with nothing but slave labor on European farms. Like the slave revolts of Ancient Rome, the supporters of Mau Mau are fighting for freedom, without which they prefer death.<sup>3</sup>

In conclusion, if the white settlers continue to have the support of British Administration, white supremacy may be well established in East Africa for a time, just as it may be established in Central Africa, through the Federation Program of the settlers there. But the white man is deluding himself if he believes such a social form can have any degree of permanency. It is to be recognized that Africans also are people and wish to be accepted as co-equals in the world today.

The British government will have to give the African as guarantee that they intend to open the Highlands to landless Kikuyus, abolish the color bar, reopen the independent schools, and expand education facilities, pay Africans in Civic service equal pay for equal service and recognize the principle of party in representation in local and central councils for government. For unless Africa gets this kind of assurance then the present gulf between Europeans and Africans will never be bridged and a hope of race relations would be in vain. Racial conflict anywhere in the world is a threat to the peace and harmony of other areas. It is therefore urgent responsibility of all people to help solve the racial problems of Africa.

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## SERMONIC MATERIAL

## "WHAT MAKES US PROTESTANTS?"

(Reformation Sunday)

Sermon preached by LeRoy J. Hess on October 30, 1955, at the  
Upper Ridgewood Community

Reformation Sunday is a good time to ask ourselves "What makes us Protestants"?

In answering this question it is well to think about the meaning of the word "Protestant". It has two meanings. In our dictionaries we find the word "protest" listed twice. Under one listing the meaning is "to object," "remonstrate," "to reprove," "to oppose." Under this meaning we think of Protestantism as an opposition movement; and particularly, in opposition to Roman Catholicism. Under the other listing the word "protest" means "to be a witness," "to affirm." The synonyms given for "protest" are: affirm, assert, attest, testify, declare, profess. So a Protestant is one who affirms and declares certain beliefs. In the four dictionaries in which I looked up "protest" the meaning "to affirm" was given first in each one, and it is the primary meaning of "Protestant." These two meanings are not in opposition but are blended in Protestantism. When Martin Luther posted his Ninety-five Theses on the door of the Castle Church at Wittenberg on October 31, 1517, he did so because of his adherence to certain affirmations which he believed were set forth in the New Testament. He did so as a witness to certain truths which were dear to him. A Protestant—that is, a real one—is an objector only when he sees something which is in opposition to what he professes with mind and heart.

Some people think they are Protestant because they stand in opposition to Roman Catholicism. They take "to protest" as the one meaning of the word "Protestant," and think that the more vehemently they oppose the Roman Church the better Protestants they become. In a recent issue of *The Christian Century*, the nation's outstanding interdenominational religious weekly, there was an editorial entitled, "Protestant, Be Yourself"! The writer says, "We have two unhealthy complexes in American Christianity. In our Roman Catholicism there is an obvious claustrophobia. These Christians feel themselves surrounded, confined, with the majority closing in on them,—a minority. This is disturbing to an authoritarian, majority-type mentality which has no humble grace for a minority status. So the Roman Church



keeps reaching out, pushing out, taking advantage of every loophole that will put her on the outside looking in at the rest of us. We Protestants resist this, and rightly. We set up guards in such territories as church-state relations, school problems, diplomatic ties and community action. In doing this we develop our own complex. The other complex is 'Protestant paranoia: persecution mania.' Because the Roman Church has made problems for us in certain areas we begin to see a threat everywhere. We feel picked on, abused. We see the hand of the Roman Church at work in just about everything, and at work against us. In St. Louis there is a bond issue for slum clearance and urban-redevelopment. Some Protestants declared—vote against it, it's a put-up-job to get a nice parcel of land for a Jesuit University. But Protestants who know the facts say this is the wildest possible reading of the facts. A Senate Committee opened hearings on the First Amendment. Responsible Jews, Roman Catholics and Protestants gave a sigh of relief when they were called off; thinking it much better to let real issue be resolved in real courts. But there are fire-breathing Protestants who want the hearing re-opened; they want to tell about the Roman injustices we have suffered, how persecuted we are, and in what peril we stand. When Al Smith, a Roman Catholic, was running for United States' President it was not uncommon to hear that his election would be a forerunning to the Pope's taking up residence in Washington, D. C. The Christian Century editorial writer says, "Probe a 1955 Protestant and in altogether too many cases you will find he is more touchy on the subject of Roman Catholicism than any other subject." Well, being anti-Roman Catholic does not make one a Protestant. It is not what we are against that makes us Protestant, but what we are for.

Many persons think they are Protestant because they are not Roman or Greek Catholic or Jew or Moslem or Hindu. They seem to think if you are nothing religiously you are a Protestant. Will Herberg in his book "Protestant-Catholic-Jew" makes this fact abundantly plain. A Gallup poll made early in 1955 revealed that 70.8 per cent of adult Americans counted themselves as Protestant, yet the membership of the Protestant Churches is only about 36 per cent of the total population. When you consider that Protestant membership includes many youth, then it is plain that about one-half of our adult population who lay claim to being Protestant are not members of the Protestant Church. Here are several million American adults whose understand-

ing of what it means to be a Protestant is just about nil.

Well then, just who is a Protestant? What is it that makes us Protestant? Of course, a Protestant affirms certain things that a Roman Catholic and a Jew also affirm: For example, there is the belief in a God who is the Creator and Sustainer of the universe, a God who is love, who is just, who is righteous. A Protestant, a Roman Catholic and a Jew believe in prayer and righteous living. A person cannot rightly call himself a Protestant if he does not affirm these beliefs.

Let us consider what makes us Protestants, instead of Roman Catholics, or adherents to Judaism. Each principle I shall mention deserves one or more full sermon periods for its presentation—and to some of them I have given a full sermon in the past. But I think it is good now and then to take a look at the full picture, rather than just parts of it.

To be a Protestant one must look directly to Jesus Christ as the Lord of his life and Saviour of his soul. Dostoevsky, a member of the Eastern Orthodox Church, presents this principle in the words of his Grand Inquisitor. The story is laid in Seville, Spain, at the time the Inquisitor was at its height. One day almost a hundred heretics had been burned by the cardinal, the Grand Inquisitor, "to the honor and glory of God." The next day the merciful Christ came down to the village and moved about on the hot pavements. He was recognized by all and surrounded by worshippers and children crying "Hosanna." The crowd wept and kissed the earth where he walked, the blind recovered their sight and the dead were raised before all the people. And then, suddenly, came guards of the Inquisition, who laid hands on Him, and led Him away to prison. In the blackness of the night the cardinal visited Christ in His cell and rebuked Him for daring to bring His gospel of evangelical freedom promising to burn Him the next day as the worst of heretics. The Inquisitor waited for the prisoner to answer. After a time, the story goes, "The Christ suddenly approached the old man in silence and softly kissed him. That was all His answer. The old man shuddered, his lips moved. He went to the door, opened it, and said to Him, 'Go, and come no more . . . come not at all, never, never' "!" Yes, Christ will come directly to men, to men on the street; come to them in His mercy and love, giving healing, strength and direction. He comes to all free men and they see Him if only they have eyes that see. The Protestant believes this, and believing it opens his eyes to Christ, and seeking Him, bows down to Him.



A Protestant looks directly to Christ as the Lord of his life and Saviour of his soul.

The Protestant accepts the great affirmation of the Reformation, that we are "justified by faith." The parable of the Laborers and Hours illustrate time. Those who were hired at five worked one hour received as much pay as those who had worked all day. (Matthew 20: 1-16.) We do not gain God's gracious favor through our human scheme of merits. We gain God's favor by giving ourselves unreservedly to God's will, and then God lavishes grace on us to a degree that we cannot possibly merit. As says St. Paul, "By grace you have been saved through faith; and this is not your own doing, it is the gift of God—not of works, lest any man should boast." (Eph. 2:8-9). The Protestant believes he attains salvation, not through any schemes of indulgence or program of works, but by wholehearted faith in God. A Protestant is one who offers such faith to God.

The Protestant believes that "every man is his own priest." This means that every man has a responsibility to come to terms with God personally; that he does not need an intermediary to come to God. He believes there can be a direct God to man and man to God relationship: But this is not the primary meaning of the "priesthood of believers." The primary meaning is "every man is his neighbor's priest." Professor William Pauck emphasized this in his Lenten lectures this past year. "The Protestant believes in a "mutual ministry," therefore in a "Christian fellowship." This fellowship we call the Church. So we have Luther saying, "anyone who is to find Christ must first find the Church"; and Calvin saying, "No man can have god for his father who does not have the Church for his mother." A Protestant believes in the Church, and actively participating in it.

The Protestant believes that God speaks directly to men through the Bible, and that the Bible is the authoritative source for a right understanding of God, of Jesus, and of the kind of life God would have him live. Rather than turn to a church hierarchy or a minister, as his authority, he turns to the Bible. He will seek the guidance of others and of the Holy Spirit in understanding the message of the Bible. A Protestant liiks to the Bible itself as God's word to men.

The Protestant, believing in the sovereignty of God over all things, will look upon his daily work as a means of serving God. John Calvin, one of the great fathers of the Reformation, says in his "Institutes of the Christian Relation," "We are God's; therefore let His wisdom and

will preside in *all* our actions. We are God's; towards Him, therefore, as our only legitimate end, let every part of our lives be directed." A Protestant believes that he can feel the presence of God at work; that the feeling of God's presence is not confined to Church, or when he is before the Sacrament.

Obviously, many who call themselves Protestant are not Protestant at all. They are nothing more than pagans, non-practicers of any of the great religions. Those of us who do believe in the affirmations of Protestantism know that we fall far short of putting our beliefs into practice. Let those of us who have really taken our stand with Protestantism, and are active in the Protestant Church, remember that with God there is forgiveness, and strength to move toward the goal of high calling of God in Christ Jesus.

Let us remember that to be a Protestant means to be a witness of the great Protestant affirmations.

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### The Lamplighter, Article No. 9.

#### SHALL THE CHURCH HAVE MOB RULE OR LAW?

By Bishop W. J. Walls

"Order is Heaven's first law," said Alexander Pope. Those who believe this and heed this, interact with it, originating where possible and conforming to its framework on general principles, succeed to happiness. Those who run counter to this eternal fact, operating against its framework, rebel only to find themselves on its outer rim, and they will not be forewarned by the lessons of experience (contemporaries), and of the experienced (the Bible and history), and hence they fall into ruins of their own making as before them have done a thousand thousand men.

A dangerous trend in the church of our fathers is toward lawlessness. Men who become lawless in heart are invariably disloyal. No real loyal organization-man wants to contribute to the breakdown of its system. Any breaking down of respect for law is a threat to kill the system, and consequently, the institution, whether it is state or church.

#### *Absalom's Downfall*

The downfall of Absalom, and its consequent effect upon the destiny of the Jewish nation, came from his beginning to flaunt the law. First he saw law as incumbrance, then he began to hate the law offi-



cers, and that included the king who was his own father. He forgot respect he owed his father because he was on his way of breaking down law and order of the realm. David then began to appear to his own son as the object of hate. Then next, he became a propagandist against that part of the law which hindered his disloyalty. That grew until he was a rebel and then he sought to dispose of the object of law and order. That happened to be his father, and the only way to dispose of him, Absalom was to capture and murder him. He brooded over this until by deception, with a demonic kiss, and pretended obeisance to David, he was on his way to incite rebellion that he proposed to be his father's tragic end. Note the steps of his treason:

### *The Mob Spirit*

He began under disguise of his own brutish selfishness and its first product, disloyalty, and posed as a friend of the dissatisfied disloyalists, weaklings and mobists, and began preaching against the regulation of social order. He fanned up the flames of maladjusted self derangements and unsocial-order minded killers. He literally lit the nation with the flames of disloyalty and forced his king-father to flee from the seat of authority and carry social order and loyalty into the wilderness and hide it behind rocks and trees to escape from the fires of rebellion. This young man had superior personal gifts and the love and indulgence of a king's son, and he used it all to make the law fail and break the heart of his best friend, the father who loved him as his life, for never did father love son more. When ambition turns to sensual selfishness, it has no loyalties, no gratitude, no love. It becomes plain cold rebellion, careless of fondest friends, and ruthless of the law of love and decorum. Thus did Absalom. "In all Israel there was none to be so much praised as Absalom for his beauty; from the sole of his feet even to the crown of his head there was no blemish in him." II Samuel 14:25. But he was a rebel.

If Absalom had won, the nation and church would have died in a wreck. This ruin would have been from within. As it was, he did sow the seeds of the final revolt of the ten tribes. But matters had arisen to the point that the test had to come. The nation had to draw the line between those who were loyal and those who were destructionists. Had David and his associate leaders been wise in time this bloody purge would have been avoided. But they allowed their admiration for talent and attraction in a comely youth, and their refusal to face facts and symptoms, to benumb their better judgment until when they

did meet the rude awakening, which they could scarcely believe had come upon them, the reins had gone from their hands. Now they were forced to fight a bloody fight to retrieve established order and put the law back on the throne: "And there came a messenger to David saying, The hearts of the men of Israel are after Absalom." II Samuel 15:13.

Has the African Methodist Episcopal Zion Church come upon such a situation, or is it time to stop and save ourselves? There was some good in Absalom. He had avenged the outrage of his sister, Tamar, by his brother Amnon and fled, for which David forgave him for the good motive in his deed, even though it grieved him and blood-stained the family. But he was ruthless and over ambitious and presumed upon his assumed superiority to his royal father. Conceit was his downfall. "Oh that I were judge in the land, then every man which hath any suit or cause might come unto me, and I would do him justice." Deceit is always next door to conceit, and Absalom had this in consuming degrees. He used it effectively to make his father believe him loyal and humble, and meantime, to lead away some of the young men of Israel to constitute with them a fifth column by which to take the country by infiltration. "And it was so that when any man came nigh to him to do him obeisance, he put forth his hand, and took him and kissed him. And on the manner did Absalom to all Israel that came to the king for judgment. so Absalom stole the hearts of the men of Israel. II Samuel 15:4-6.

This was done under the best king that Israel and Judah ever had, and it was a symptom of the final downfall of the nation, for let it be remembered that the acts of Absalom started a movement, though thwarted for a time, that kept working its evil leaven that caused the rebellion of the ten tribes that finally rent in two the kingdom and exposed Israel to wreck and ruin and to become a wanderer over all the face of the earth. But though they lost the land, a nucleus of the nation have never lost loyalty, and hence, loyalty has preserved the race.

But the lesson for Zion bulks great in this story. Men who break the law and lead others to do so can never discipline law breakers. A man who wants to be judge in Zion must first be a law abiding Zionite. If we lead a conference or the general conference to break the laws of the New Testament, we can not preside legally and enforce successfully, the law of the church. Such a one will attract weaklings and



designers who seek self indulgence. We have had one experiment in this. We elected a bishop under question of this law. He professed that his domestic irregularity had complied with New Testament law. The bishops took his word, but did not require visible documentation, but said rather that a man whom the church had decided by vote to trust his integrity in the bishopric, we would trust to tell the truth. Later it developed that what he testified was not in the court records that decreed the divorce of his wife. But there he was on our hands. Then there grew up around him a group of irregulars who depended on him to help get them the same type of excuse for their aspirations to get the church in their control, and elect all of their crippled kind to its highest positions. Besides, breakers of other laws looked to him for sympathy for their looseness and lawlessness. The pressure hindered his work, broke his health, and speeded his end. No church which has yielded this point of ethical, scriptural law, has come off without suffering for it. Our experiment, however, has not cured us.

There arises among us a persistence for creating a climate to make our church the most distinguished church in Methodism and the Christian church in having a bench of bishops loaded with divorcees and divorced wives, men who defy various angles of this law. When the fruit of this crop is gathered, God have mercy on that which was once the beautiful religious adventure called the A. M. E. Zion Church. When the mob spirit takes the church, it is for a slide. Shall we become infested with lawbreaking, church-wrecking, individualists saying: "Let the devil catch the hindmost fellow?" Shall Zion then become the laughing stock of other churches to exploit our youth and take our heritage? I think I know Zion, and that her answer is NO!!! To implement that NO, we have got to have a legal procedure. In our nation we have government based upon law-making and interpretation and execution. The Congress legislates, the President executes, and the Court interprets. In the Methodist Church, the General Conference legislates, but it cannot change basic law upon which the denomination is built by the word of God, any more than the nation can flaunt the Constitution. Until recent years Methodist church bishops interpreted the law which they enforced. Then they set up a Judicial Committee which interprets the law, that they execute, and these two authorities are never overridden.

In the A. M. E. Zion Church the bishops constitute the Judicial interpreters and executive authority. They preside over assemblies

and interpret and apply the law. There is always the liability in law-making of infringing upon the constitutional law or basic ties that make the organization permanent and dependable. The Judicial setup in our Zion is there to guide against fallacious intrusions of voting acts. They are the bishops who turn down conflicting acts and illegal propositions, and at the same time, enforce proven rules and laws. No proposition or aspiration coming up against the spirit or letter of the church law, and the Bible governance, when held under question, can go through without being cleared by the judicial and executive authority. Not even the congress can override the sifting of the Supreme Court or presidential rights. The same is true in the church. Every personality or proposition holding forth officially in Zion must have clearance by the Board of Bishops. We ignored this fact once in the general conference, and the bishops screened and cleared the matter behind closed doors. The public was not told of this. Here is where the bishops failed after they examined Bishop Taylor. They should have announced their findings upon which they voted to consecrate him bishop. Since then, the impression has been that they were cowered into this consecration by general conference domination. This is not true, but since that time their pronouncements have been threatened with defiance, ignoring, and treated with presumption, largely because we failed to announce our action officially. Annual conferences, in a few instances, have been led off on this assumption, and unfortunate, without the bishop presiding, making an interpretive statement. These conferences forget that there is a constitutional authority in Zion that they must reckon with if we are to continue to be a church. Plainly they are riding for a let down. They may not know it, but the bishops are prepared to stand by their pronouncements when they make them. The record shows that even the bishop under question himself recognized this, and his name was written down in subscribing to the pronouncements on the marital law for bishops, both in 1951, and in the bishops' message in the last General Conference in 1952. Last winter the bishops issued a message on this subject that was published in March, as follows:

#### *Marriage and Ecclesiastical Aspirations*

"Our church is a Methodist church with an Episcopal background immediately, and a catholic remotely. We have believed in a strict regulation of the marriage and in living up to its vow. Only such modification as the Bible itself will permit can we afford to indulge.



Where liberties have been taken beyond this, your chief pastors must not condone. Two or so ambitious aspirants for office have requested special interpretation, each for his own case, from us as custodians of the creed and faith of the church. Your Board of Bishops have given modern expression to that subject as it rises in our doctrine and polity in a message addressed to the church on this subject in 1951. As the Board of Bishops, we propose that that stand for these times for our church. We may add, that there are some things we as a church can repeal, but our church never has and never will attempt to repeal its standards from the teachings of Jesus Christ, our only criterion and divine interpreter. It occurs to us that the New Testament is sufficient ground to govern the thinking and aspiration of those who love the church of God better than themselves. We would be sorry for any who would attempt to put their personal desires forward as substitute for the teachings of our Lord and His first followers on any of these moral measures set to protect and guarantee spiritual character building. We refer our whole people to our published statement on the question of marriage and divorce and the law of our church in our discipline; this statement has sought to step down into the grass roots of our day."

In spite of this, some men and conferences have gone on promoting their candidacies and candidates contrary to our order and decree.

The bishops are prepared to enforce this (which is the duty of their oath) whatever the cost. I strongly hint that the board be not put to a test on this, and force the church into the crisis it would create. The advertisement would not be good for our Zion. Those who ignore authority cannot win. But let us suppose they could. What would they have left to preside over? People would begin to lose respect for our system. Fundamental laws would be flaunted. Besides, what would the winner have to face? If one set of rebels enthrone themselves, they will have set the stage for other usurpers to to supplant them and take over, and then another, and another until the solidarity and Christian meaning, authority and influence, of the A. M. E. Zion Church would rot and be lost. Then would be feuds, personality contests and combats, disintegration and disgust, and all the while God would be looking on, and if He does shed tears He would shed them while Zion wrecked the church of her sacrificing, hoping, sainted fathers and mothers who too would be looking on with angel tears. This, of course, will not be, for our men. Whoever they are,

intend no such, and when once shown the chaos their self seeking would create, they, we believe, are loyal enough to say, "I will deny myself and take up my cross and wait on the Lord, that He may strengthen my heart with courage 'until the day dawns, and he will clear the shadows away'."

One great question comes upon us like a thunderbolt when we see the orgy of self pleading articles pulling our Zion's periodicals down to an all time low of candidate boosting, we are asking, "Have we lost faith in ourselves, in our people, and have we forgotten to trust God. Church rule or mob rule, civilized loyalty or jungle riot, to which is Zion tending. Let us not wink at the fact that a newspaper is not a private sheet and people of religious ideals in other churches, and the public read our church press and judge our ideals and understanding, and what sort we would be to join, by what they see of us.

Chicago, Ill., Dec. 31, 1955.

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The History of the A. M. E. Zion Church, Part I, 1796-1872, is now off the press. As we complete the work of the next number of the A. M. E. Zion Quarterly Review we are glad to state that we have mailed all copies of the pre-publication lists. All copies purchased now will cost the individual an additional 25c, this being just one half of the proposed increase. As many of you know the limited sale of books within the denomination makes it necessary that our denominational books be higher than mass publication editions. We solicit the aid of every individual that we might clear the obligations we have to the publisher, the Methodist Publishing Company. Address add communications to

David H. Bradley  
P. O. Box 146  
Bedford, Pennsylvania

Remember to enclose cost of book as our limited facilities will not permit mailing of C. O. D. orders.

Again, may we thank all those who had faith in us that this first part of our History might be published.



## IF I WERE VOTING FOR A BISHOP

By J. Dallas Jenkins

Minister, Caldwell Temple, Columbus, Ohio

The General Conference is almost upon us, as usual, the field is full of candidates for the Bishopric. As far as I have been able to read and hear, the principal reasons given for the merit of one candidate over the other seem to be (1) the number of church buildings erected; (2) the amount of debt liquidated; (3) the literary preparation of the man; or (4) the family and religious background of the candidate. It seems to me that our candidates are taking the insight, loyalty and vision of the delegates to the forthcoming General Conference very lightly, or else they have not grasped the sacred, ethical and challenging import that elevation to the episcopacy implies. Let me speak very simply and frankly on this matter of election of Bishops, prayerfully hoping that the suffrage of the Church will be guided by The Holy Spirit in Pittsburgh, and that these few lines of formulae may help to influence the choices of the General Conference "for such a time as this."

Now first of all, if I were casting a vote to elect someone to the Bishopric, I would want to be assured in my own heart that God had already chosen him to this high office. Yes, I believe that a man is anointed above his fellowmen, given a divine stamp of identity, and set apart by the office and ministry of The Holy Spirit long before he is consecrated by the ritualism of The Church. It seems to me that he should have the spiritual bearing and dignity that commends him immediately to lordship—a sort of vicarious assimilation that suggests to the world that he has walked with princes of the Church and is part of their fellowship. In short he should be the kind of a minister that, if a stranger, you might mistake for Bishop. This to me seems the simplest way in which to express the thought . . . . chosen, stamped, set apart, consecrated by God to the office.

Then, again, if I were casting a ballot, I would want to know if my candidate had a burning passion for the souls of men. Like Hildebrand or Gregory The Great, seeing some fair-haired, blue-eyed captives in Rome, and asking who they were, was answered "Angli" (English) to which he replied "Non Angli, sed angeli" (Not English, but angels). Afterward he sent missionaries to England for the christianization of its people. This is the kind of insight into the moral worth of

man—all men—that I would want to know my candidate possessed; and this is the kind of passion I would want him to have for the christianization of the world.

In the rapid trend towards ecumenicity, I would want certainly to know if my candidate was concerned about there being "one fold and one shepherd"; if he meant the words of The Lord's Prayer "Thy kingdom come . . . . in earth". In the boiling cauldron of rivalries and denominational struggling for vantage ground, in the face of the great world struggle for the freedom of man, it seems to me there is no place in our "One World" for denominational bigotry and exclusiveness. Particularly is there no place for such a spirit within the hearts of those who are called upon to lead this great Church of Varick into the white light of perfection. In other words, I believe it more important for my candidate to sing: "I Love Thy Kingdom Lord" than "Zion stands with hills surrounded." While I would be satisfied with nothing less than the most loyal Zionite as my candidate, I would have to know that in the church parliaments of the world he would not sacrifice the total impact of christianity in order to favor the position of Zion Methodism alone. And this bring up to another matter in the choice of Bishops.

There is a restless undercurrent in Negro Methodism for unity. Everywhere I go among the people of the A. M. E. Church, the C. M. E. Church, the Negro bodies of the Methodist Protestant Church and the Wesleyan Methodist Church, as well as members of the Mother Church of the Central Jurisdiction and other independent Methodist bodies, the belief is gaining impetus that NOW IS THE TIME for Negro Methodism to begin some concrete groundwork, laying the foundation for unity. Indeed, in the face of the radical tensions that have come about as the result of the Supreme Court Decision on Segregation and in the face of the growing nationalism of Africa, to whose freedom and christianization we are dedicated it is imperative that we start now to erase the errors of the past that cause us to be apart. It would be a sad commentary upon the leadership of the church, if there had to be a grass-roots movement to demand this simple remedy for so many of the problems that face all of our communions, the Christian religion as a whole and the world in general. I would want to know that my candidate looked favorably upon the concept of a united Negro Methodism and that he would bend his efforts to the end of hastening its reality.

Perhaps in the field of church history the most striking examples



of failure are in those periods when the church has drawn back into her shell of racial exclusiveness. Every churchman of any stature at all knows that we cannot forever hold on to the outmoded pattern of Reconstruction Days and continue to demand the respect of a generation pulsating with the progressive spirit of the twentieth century. Neither can we always point backward to the noble and laudable work of a Harriett Tubman or a Fred Douglass as cause sufficient to demand the support of our sons and daughters. For whether we like it or not, there are a few Tubmans and Douglasses of our own day who are not satisfied with things as they are and who have the pioneering genius to try uncharted seas. And while they have the healthiest respect and appreciation for the fathers, they firmly believe that it is their task to continue to work so nobly begun by them until it is finally culminated in the development of a church "without spot or wrinkle or any such thing." And so, I would want to know that my candidate had no animosity to the Caucasian brother, and that he was willing to erase any lines that would prohibit the free exercise of Zion Methodism among any racial group it was called upon to serve, or who might want to serve her.

If I were voting for the election of a Bishop, I would not be concerned about the personal innovations, the peculiar abilities or the individuality of the candidate involved. Indeed we have had too much of this already in the history of our church. I would be more concerned about how well he could adapt himself to the edicts of the General Conference, and how easily he could bury his own will and personality traits to the will of The Church. I think I would want to know definitely that he was not stubborn but humble, not selfconceited or thinking "more highly of himself than he ought to think," not determined to have his way, but willing to commit his way unto the Lord. How nobly the Fathers have planned! Fortunately for Zion we need no peculiarity of genius to grace the Board of Bishops, but men who are willing and able to keep and enforce the law as interpreted by The General Church and that in a spirit of love.

And then I would want my Bishop to be competent to instruct me. Fortunately for Zion we have had a very forward and upward trend in the academic calibre of men entering our ministry. Added to this is the lifting of the general level of the pew. Within the next few years there will be no more "preaching by ear," minister and people will want the answers to the great problems which will confront them. It seems

to me absolutely necessary that the Bishop should be able to provide these answers accurately and truthfully "speaking as one having authority." Over and beyond this is the matter of respect to which a Bishop is entitled. This he need not expect if his pastors are more thoroughly prepared than himself to solve the problems mental and spiritual which may arise from time to time. And also there is the matter of "rubbing shoulders" with the greatest minds of the world as he will be called upon to represent Zion Methodism in the great movement toward a world church. The man I vote for must be able to measure arms intellectually with these men, for he represents the mind and the best of the thinking of the great A. M. E. Zion Church. When he meets with the World Council of Churches and other great bodies I must be able to relax knowing that he will know what to say and how to say it to the glory of God and the credit of Zion.

If I were to cast a vote to elect a Bishop, I would want to know that he was going to be my Pastor and not my judge. For I am weak. As a man first and a minister second, I am subject to the frailties of the flesh and I am subject to err and to make many mistakes. Not only this but I have my own spiritual upheavals and my personal problems to solve, my cross to carry and my hopes and dreams to be filled. I become discouraged, hope ebbs low in my heart at times. I need prayer. I need a counsellor. I need a friendly word of encouragement. I need a Chief Pastor. If not to my Bishop to whom can I go? Alas! Far too many of us bear in our body the marks of the Lord Jesus and are afraid to unburden ourselves to our pastor-bishop for fear of reprisals and merciless judgment! I would want to know that the man I voted for was going to be my Chief Pastor and not my judge.

Do you not think we need men on the Board of Bishops who will join with the expansive-minded Bishops we now have to extend the borders of Zion? "Where there is no vision the people perish." Some of the great thinkers of our Church have pointed out, quite appropriately, the many cities and growing areas where there is a great opportunity for Zion to stretch out, to lengthen her cords and strengthen her stakes. The Class of 1952 has shown itself a banner class in this respect. They must be reinforced with men who have the same vision to recapture the waste places of our Zion and to plant the seeds firmly in those places that even now cry "Come over into Macedonia and help us." How long will we have to travel hundreds upon hundreds of miles and cross state line after state line before we come to another



Zion Church, while hundreds of conference evangelists, missionaries and local preachers are idle in the vineyard? What is the matter with our Christian outreach? Do we have a single-dimension faith which only looks upward? At least a hundred new societies a year is the minimum increase we should be satisfied with! While this may be largely the work of one or two of the General Offices of the Church, I would want to be confident that the man I voted for was concerned—vitaly concerned—with this matter of outreach.

It seems important to me that the man who is elevated to the episcopacy must be a man who is prepared to channel the finances of the church to those areas where it is needed most. He should be able to understand the power of consolidated effort and willing to sacrifice the welfare of his own conferences, if need be, for the total well-being and strength of the church. He would be a man who could realize that what helps any conference helps him, no matter how far removed from that conference he might be. Therefore I would want to know that he was willing to make some noble sacrifice for our African work and for our so-called mission conferences, as well as for our work in South America and the islands of the sea. Will my candidate be able to lose so that he might find? Will he be able to die that he might live?

And, finally, I would want to know if he was physically able to give, all things being equal, at least three quadrenniums of service in this the highest office of the church. While we realize that life is uncertain and that the young and healthy die as well as the old and diseased, I believe that we should be scientific enough to check the American Experience Mortality Tables and, by virtue of condition of health and age, attempt to elect to the Bishopric men who would be capable of giving at least ten to twelve years to the office. Indeed it seems to me that it would require an entire quadrennium to fully master the intricacies and the administrative detail which accompanies this high gift of the church. Certainly it would take another quadrennium to make one's peculiar contribution to the onward march of the church. His third quadrennium might be spent in continuing the work begun and in tying up all the loose ends of his tenure. And then God grant that he may live long to serve as counsellor and guide to those who shall be elected in later years.

No, brethren, the indices to your capability for Bishop in this age are not the chronology of great pastorates, the glory of being "rocked in a Zion cradle", the recapitulation of debts paid and buildings

erected—most of us can boast of one or more of these merits. But, rather, answer me truthfully if you are able and ready to meet the impelling challenge of the Christian Church in this age when “pygmies will be pygmies still, tho perchd atop the Alps.”

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The A. M. E. Zion Quarterly Review has received a request from the Senior Bishop of the Church, Bishop W. J. Walls that the article appearing be printed in our next issue. The Editor herein states that he seeks to criticize no article of any member member of our Board of Bishops. It will appear as written and without comment.

DAVID H. BRADLEY,  
Editor-Manager

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The Church is getting ready for Pittsburgh! We wonder if a season of prayer would not be in keeping as we reach this crucial conference? Those who attend in any official capacity must remember that whatever is done will be the governing law for the next four years. In addition we should not forget that going to Pittsburgh is not a paid vacation for we reiterate, too frequently too much work is left for the closing days of the conference or is not done at all.



## GENEDAL CONFERENCE PROPOSALS

St. Mark A. M. E. Zion Church  
Pine and Pickett Streets  
Durham, North Carolina  
January 12, 1956

TO THE BOARD OF BISHOPS OF THE AFRICAN METHODIST  
EPISCOPAL ZION CHURCH

Greetings:

From the founding of our nation, Christian churches have been vitally interested in education. This was demonstrated in the establishment of such universities as Harvard, Princeton, University of Pennsylvania—and in our own Denomination in the establishment of a school in its first Church building and succeeding efforts such as Rush University, Avery College, and finally Livingstone College.

The vital reason for this interest in formal training was the easily discernible necessity of a trained professional leadership, the advancement of Christian life and work, and the maintaining of academic freedom, exploration, and experiment. Later, the awareness of the need for an informed and trained leadership entered the picture.

Our school system, traditionally, has laid stress on providing educational opportunities for all people. While the Committee recognizes the continued validity of these principles, we strongly urge the shifting of added emphasis to professional training where our Churches are concerned. In this light, our proposals as to additional funds, other than those listed in the first two statements, carry the strong declaration that an adequate and fair portion of these funds shall be earmarked for the training of an indigenous professional and lay leadership.

The Committee recommends further that plans be set in motion whereby the Secondary School system shall establish, severally or jointly, a Religious Education Department or School which shall not be fearful of following pioneering paths in the training of this Church leadership, always recognizing that the peculiar needs of the Church are paramount. The Committee herewith states that it will enlarge upon its ideas of the Religious Education Department or School at a later date. This statement will be merely for information.

While it may seem to be beyond the province of this Committee, we are burdened with the grave desire that present day potentials of

the Church be conserved and beyond this, become fruitful. In this light, the properties of our inactive schools should not be only maintained but as wide a use made of them as possible in keeping with their deed-grant and the needs of the Church. The Committee suggested, therefore, exploratory programs and evaluation in each case. We would further suggest full activity of the local Boards concerned. In truth, all of our properties should receive wider use than that demanded by a nine month school program.

The Committee recognizes the need for common effort in the building programs of our Secondary Schools. We therefore recommend a staggered building program where the following schools are concerned: Clinton College, Johnson Memorial Institute, Walters Institute and Lomax-Hannon College. It is our suggestion that a quadrennium or less be set aside for a building campaign of one institution at a time. In the matter of three of the above (first named) the construction of dormitories is a vital need that presently erected administration buildings might receive the widest use.

### *The Budget*

*Recommended:* 1. Assuming that the General Fund be maintained or raised to \$400,000.00, or more, that twenty per cent of said budget be set aside for Christian Education purposes.

2. That Livingstone College Founder's Day money be increased to \$100,000.00 per year and that all above \$75,000.00 be expressly allocated to Hood Theological Seminary.

3. That the Children's Day Fund, with adjusted ratio to any new budget, be maintained as heretofore.

4. That a common Founder's Day of the Secondary Schools be established with an ultimate goal of \$100,000.00 per year distributed in proper ratio in full, or in part, subject to all related foregoing statements of the Committee as well as allocations herein maintained.

| Institution                    | 20%<br>pro rata | Children's<br>Day Fund | Suggested<br>Increase | Total    |
|--------------------------------|-----------------|------------------------|-----------------------|----------|
| Clinton College .....          | \$5,000         | \$10,000               | \$20,000              | \$35,000 |
| Lomax-Hannon College .....     | 5,000           | 10,000                 | 20,000                | 35,000   |
| Johnson Memorial Institute.... | 3,000           | 7,000                  | 14,000                | 24,000   |
| Walters Institute .....        | 3,000           | 7,000                  | 14,000                | 24,000   |
| Atkinson College .....         | 300             | 900                    | 1,800                 | 3,000    |
| Dinwiddie N & I School.....    | 300             | 900                    | 1,800                 | 3,000    |
| Home and Church.....           | 10,000          |                        | 17,000                | 27,000   |



|                                |       |       |
|--------------------------------|-------|-------|
| Administrative Assistant ..... | 3,600 | 3,600 |
| Promotion .....                | 5,000 | 5,000 |
| Administration .....           | 2,000 | 2,000 |
| *Contingent Fund .....         | 800   | 800   |

\* Contingent Fund to accrue against emergencies.

Respectfully submitted,  
 Special Committee appointed by  
 BOARD OF CHRISTIAN EDUCATION  
 SCHOOL AND COLLEGE  
 A. W. Ricks, Chairman  
 R. C. Hunter, Secretary  
 David H. Bradley

### THE BUDGET

At the Ministers' and Laymen's meeting at Durham during the Mid-winter meeting of the Board of Bishops several items came up for consideration. Among them was a proposed budget which we list here for your consideration. We should state that the budget received favorable response on the part of the majority of the individuals present.

Note: Annual conferences under the present system each receive \$100 a year from connectional budget. Under this system the support is raised from \$100 to \$300 with the understanding that only the following Episcopal areas will share: 9, 10, 11 and 12.

Proposal two as outlined at the Ministers' and Laymen's meeting has the following changes:

Only ten General Officers are to be considered, nine full and one part-time. This would provide for a combining of at least one department and the elimination of another.

The sum allocated therefore for General Officers would be \$43,300 and for the one part-time, \$2,400. The suggested two retired Bishops would receive \$3,000 each or \$6,000. The operating expense of the Finance Department would be reduced from the proposed \$6,000 to \$5,800. The General Secretary and Bureau of Evangelism would be reduced to \$1,200 each while the Star and Budget Bulletin would have \$600 each as over against \$750 in proposal One. Another change would be in the surplus which would be \$1,600 instead of \$1,900.

The Editor of the A. M. E. Zion Quarterly raises this question merely to guide thinking. It appears to us that our policy of utilizing

every dollar raised is poor business. In the light that presumably the Church is enjoying, along with the Nation high prosperity, where is the savings against the day when income may fall. It appears to us that something should be done about safe-guarding a sizeable surplus against the day of adverse conditions. As it stands now, the denomination would be "broke" within six months after a recessional trend got under way. This would mean inability to meet salaries, school commitments, etc.

Any surplus provided for should be kept safe from any *imagined* emergency. It would be our thinking that some plan should be worked out whereby the Financial Secretary would not be *pressured* into its use.

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## PRESIDENT'S RECOMMENDATIONS 1956

Minister's and Laymen's Association A. M. E. Zion Church

Presented at Durham, N. C.

1. In the light of the struggles of colored people's all over the world to acquire and maintain freedom and in consideration for the struggles for the right to full and first-class Citizenship in this our native land, and in appreciation for the fight made by the National Association for the Advancement of Colored People and other independent liberal groups and in anticipation of the long struggle ahead in the courts of the land to secure the rights accorded us by the Supreme Court decision of May 17, 1955, and subsequent edicts by the Interstate Commerce Commission affecting that freedom: be it resolved that we go on record as being in full support of these efforts in behalf of the country in general and the Negro in particular; and that we pledge our moral and financial support to every worthy endeavor to this end carried on within the framework of our democracy; and that we here on this spot give freely of our means to financially support the N. A. A. C. P. and the Montgomery Improvement Association, the latter being now engaged in a boycott of the transportation facilities of Montgomery, Ala.

2. That in the light of the great need for trained Christian Leadership and the inadequate provisions made by our denomination to supply its own pulpits and Christian Education centers; Be is resolved



that we embark upon a crusade of recruitment to Christian Service and that a committee be appointed to develop a plan in connection with the Bureau of Evangelism, Christian Education Department and Hood Theological Seminary which will encourage High School Graduates to enter Seminary and prepare for our ministry and to offer such economic aid as is necessary.

3. That we, deploring the plight of our Secondary Schools, advocate a cooperate and concerted effort to raise special and Extra funds for these institutions after careful study is made to determine the need and that we advocate this effort carried out on a denomination-wide basis.

4. That we implore the General Conference through resolutions to appoint a special commission on Evangelism to restudy our program in the field and to recommend a line of procedure for that office in our denominational structure that will launch a campaign of soul-saving and reclamation which will surpass and go beyond the seasonal revival and will awaken the denomination Youth and Adult to the great challenge of souls.

5. That we in finding the answer to the needs of our church in the field of Missions consider a special financial drive for our African work and then develop the possibilities of operating under a Department Missions that will embrace both our Home and Foreign emphasis and program.

6. That in as much as our Denominational needs are suffering because of our failure to operate out of an adequate budget without a curtailment of the extent to which Conferences and Churches are assessed for Extras above and beyond the General Claims and Education Budget; Be is resolved,

That we go on record as sponsors of a resolution calling for revision of our Church law to provide that the extent to which a Bishop, conference, Presiding Elder, or any other official of the Church may tax, request, assess, or require a Church or minister, to bring or contribute in the Extras be limited in the aggregate to an amount equal to 40% of the General Claims assessment on that Church; and that such direction be specifically made and inserted in our Discipline at Paragraph 312, page 115; at Paragraph 104, page 38, 39, Item 3; and at any place, page and paragraph dealing with the power to assess, request or receive from any church, pastor or member assessments of finance.

7. That subsequent to the passage of such legislation as will limit

the extent to which these extra assessments may be required asked for or otherwise received from churches or pastors we go on record as advocating and approving an increase of \$75,000, in the General Claims Budget of the Church. We further recommend that the amount be apportioned the Annual Conferences on the basis of their relative strength, economic potential, and industrial setting, and that with this amount we begin to alleviate the strain on our salaried people, Bishops and General Officers.

8. That we support the idea and prepare and offer and fight on the floor, a resolution for the establishment and operation of a Historical Society for the preservation of our records and Historical data. And that such office be included and made a part of one of the existing General Offices thereby curtailing the expense of a new Department.

9. That to facilitate the above recommendations dealing with legislation, we appoint a Committee on General Conference Legislation which committee will prepare and present in due and proper form resolutions embracing the ideas afore expressed and approved by this body, to the General Conference at Pittsburgh, Pa., May 2, 1956. And that this committee report the first draft at the Founder's Day Celebration at Livingstone College, for approval and correction, and that the corrected and final draft of such resolution be presented at a call meeting Tuesday, May 1, 1956, at Wesley Center Church, Pittsburgh, Penna.

Respectfully submitted,  
E. Franklin Jackson, President  
Washington, D. C.

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## 1954 CHURCH GIVING

An analysis of church giving for 1954 shows that the members of the Wesleyan Methodist Church lead with a per capita amount of \$176.91. Second is the Seventh Day Adventist with \$173.94. Brethren in Christ takes third place with \$127.94. Presbyterian Church in the U. S. rank 12th with \$75.54. The average in the United States is listed as \$48.81, or less than one dollar per week for church members.



## PROPOSED LEGISLATION

To be submitted to General Conference

*Historical Department**Suggested*

PP. 548

1. In order that valuable historical records and history of the denomination may be kept and maintained the General Conference shall establish a Historical Department in which shall be gathered the original minutes of the several Annual Conferences, the said minute books to be turned over periodically by the Conference Secretaries.
2. The General Conference shall further direct the maintenance at a place designated of Annual and General Conference minutes or copies, published books and pamphlets of interest to the denomination, and any other work which may have a bearing on Denominational, Church or Annual Conference history.
3. A secretary of this historical department shall be elected and shall hold office for four years or until his successor is elected. He shall devote at least half-time to this service. He shall report semi-annually to the Board of Bishops, annually to the Connectional Council and every four years to the General Conference.
4. The General Conference shall provide a budget whereby the Secretary of the Historical Department shall be able to maintain an office, travel, purchase afore mentioned books and pamphlets, provide the Annual Conference with a standard minute book, best suited for filing, and he shall maintain reasonable relationships with the World Methodist Historical Society.
5. Any pamphlets or books written or edited by the Secretary of the Historical Department shall be the Copyrighted property of the denomination provided the denomination assumes publication responsibility either thru the General Conference, the Board of Bishops or Connectional Council. If neither group takes action within a year after Completion of any manuscript, permission may be granted for private publication.

*The A. M. E. Zion Quarterly Review*

PP. 427

Sec. 6. That our ministry might have aid in pastoral work the General Conference in 1890 officially adopted the A. M. E. Zion Quarterly Review and ordered further that the General Confer-

ence shall elect an Editor of the A. M. E. Zion Quarterly Review whose tenure shall be four years or until his successor is elected.

Sec. 7. He shall edit and manage the A. M. E. Zion Quarterly Review, travel and lecture, and otherwise endeavor to increase the effectiveness of the Magazine, improve its Contents and appearance and to enlarge its circulation. He shall render a semi-annual report as directed by the Board of Bishops, an annual report to the Connectional Council and a quadrennial report to the General Conference.

Sec. 8. In the General Conference year the Editor of the A. M. E. Zion Quarterly Review is not required to publish a summer number but he is required to edit and publish a fall and winter number in the same calendar year.

## PROPOSAL FOR ASSESSMENTS, A. M. E. ZION CHURCH

### 1956-60 BUDGET

Based on voted \$75,000.00 increase

#### *First District: Bishop W. J. Walls*

| Dist. and Conference        | Previous Assessment | Paid 1954          | Proposal           |
|-----------------------------|---------------------|--------------------|--------------------|
| Western North Carolina..... | \$22,385.00         | \$22,752.50        | \$26,000.00        |
| New England .....           | 10,175.00           | 10,611.75          | 12,000.00          |
| New York .....              | 14,245.00           | 14,953.00          | 18,000.00          |
| Western New York .....      | 6,105.00            | 6,375.00           | 8,000.00           |
|                             | <u>\$52,910.00</u>  | <u>\$54,692.25</u> | <u>\$64,000.00</u> |

#### *Second District: Bishop J. W. Martin*

|                 |                    |                    |                    |
|-----------------|--------------------|--------------------|--------------------|
| Ohio .....      | \$ 9,250.00        | \$ 9,627.02        | \$14,500.00        |
| Cape Fear ..... | 13,228.00          | 13,438.44          | 13,500.00          |
| Michigan .....  | 7,400.00           | 8,117.80           | 13,400.00          |
|                 | <u>\$29,878.00</u> | <u>\$31,173.26</u> | <u>\$41,400.00</u> |

#### *Third District: Bishop C. C. Alleyne*

|                              |                    |                    |                    |
|------------------------------|--------------------|--------------------|--------------------|
| Philadelphia-Baltimore ..... | \$18,500.00        | \$18,500.00        | \$23,500.00        |
| New Jersey .....             | 10,638.00          | 10,714.85          | 14,000.00          |
| Tennessee .....              | 7,585.00           | 7,585.00           | 9,000.00           |
|                              | <u>\$36,723.00</u> | <u>\$36,799.85</u> | <u>\$46,500.00</u> |

Fourth District: Bishop W. C. Brown

|                  |                    |                    |                    |
|------------------|--------------------|--------------------|--------------------|
| Missouri .....   | \$ 5,088.00        | \$ 5,111.55        | \$ 7,000.00        |
| Kentucky .....   | 6,105.00           | 6,148.55           | 8,000.00           |
| Allegheny .....  | 6,290.00           | 6,468.47           | 8,500.00           |
| Blue Ridge ..... | 5,088.00           | 5,144.59           | 7,000.00           |
|                  | <u>\$22,571.00</u> | <u>\$22,873.16</u> | <u>\$30,500.00</u> |

Fifth District: Bishop W. W. Slade

|                        |                    |                    |                    |
|------------------------|--------------------|--------------------|--------------------|
| West Central N. C..... | \$16,280.00        | \$16,408.16        | \$23,500.00        |
| South Carolina .....   | 8,547.00           | 8,587.53           | 10,000.00          |
| Palmetto .....         | 7,733.00           | 7,774.75           | 9,000.00           |
|                        | <u>\$32,560.00</u> | <u>\$32,770.44</u> | <u>\$42,500.00</u> |

Sixth District: Bishop J. C. Taylor  
(Bishop W. A. Stewart)

|                       |                    |                    |                    |
|-----------------------|--------------------|--------------------|--------------------|
| Alabama .....         | \$ 6,475.00        | \$ 6,475.00        | \$ 8,000.00        |
| Central Alabama ..... | 7,400.00           | 7,400.00           | 8,500.00           |
| Cahaba .....          | 4,070.00           | 4,070.00           | 5,000.00           |
| North Alabama .....   | 8,325.00           | 8,325.00           | 11,000.00          |
| South Alabama .....   | 5,088.00           | 5,088.00           | 5,500.00           |
|                       | <u>\$31,358.00</u> | <u>\$31,358.00</u> | <u>\$38,000.00</u> |

Seventh District: Bishop R. L. Jones

|                              |                    |                    |                    |
|------------------------------|--------------------|--------------------|--------------------|
| Indiana .....                | \$ 3,469.00        | \$ 3,469.00        | \$ 4,000.00        |
| Pee Dee .....                | 8,140.00           | 8,240.00           | 10,500.00          |
| Central North Carolina.....  | 16,280.00          | 16,380.00          | 25,500.00          |
| East Tenn. and Virginia..... | 6,105.00           | 6,146.00           | 7,500.00           |
|                              | <u>\$33,994.00</u> | <u>\$34,235.00</u> | <u>\$47,500.00</u> |

| Dist. and Conference                  | Previous Assessment | Paid 1954          | Proposal           |
|---------------------------------------|---------------------|--------------------|--------------------|
| Eighth District: Bishoj H. T. Medford |                     |                    |                    |
| North Carolina .....                  | \$10,175.00         | \$10,175.50        | \$11,250.00        |
| Albemarle .....                       | 7,400.00            | 7,400.00           | 8,500.00           |
| Virginia .....                        | 9,620.00            | 9,630.00           | 11,250.00          |
|                                       | <u>\$27,195.00</u>  | <u>\$27,205.50</u> | <u>\$31,000.00</u> |

Ninth District: Bishop H. B. Shaw

|                     |                    |                    |                    |
|---------------------|--------------------|--------------------|--------------------|
| South Florida ..... | \$ 1,295.00        | \$ 1,295.00        | \$ 1,000.00        |
| South Georgia ..... | 2,442.00           | 2,442.00           | 2,500.00           |
| Louisiana .....     | 2,035.00           | 2,040.00           | 2,300.00           |
| Florida .....       | 1,575.00           | 1,578.00           | 1,600.00           |
| Georgia .....       | 1,628.00           | 1,628.00           | 1,500.00           |
| West Alabama .....  | 8,325.00           | 8,350.00           | 9,325.00           |
|                     | <u>\$17,298.00</u> | <u>\$17,333.00</u> | <u>\$18,225.00</u> |



*Tenth District: Bishop S. G. Spottswood*

|                                 |                    |                    |                    |
|---------------------------------|--------------------|--------------------|--------------------|
| Arkansas .....                  | \$ 3,052.00        | \$ 3,052.00        | \$ 2,000.00        |
| North Arkansas .....            | 1,018.00           | 1,033.87           | 1,150.00           |
| Oklahoma .....                  | 370.00             | 370.00             | 370.00             |
| Texas .....                     | 370.00             | 370.00             | 370.00             |
| South Mississippi .....         | 3,700.00           | 3,700.00           | 3,200.00           |
| West Tenn. and Mississippi..... | 4,070.00           | 4,070.00           | 3,000.00           |
|                                 | <u>\$12,580.00</u> | <u>\$12,595.87</u> | <u>\$10,090.00</u> |

*Eleventh District: Bishop W. A. Stewart*

|                               |                    |                    |                    |
|-------------------------------|--------------------|--------------------|--------------------|
| California .....              | \$ 2,405.00        | \$ 2,405.00        | \$ 3,000.00        |
| Oregon-Washington .....       | 417.00             | 417.00             | 400.00             |
| Southwest Rocky Mountain..... | 1,573.00           | 1,645.77           | 2,000.00           |
|                               | <u>\$ 4,395.00</u> | <u>\$ 4,467.77</u> | <u>\$ 5,400.00</u> |

*Twelfth District* ..... 833.00 ..... 833.00

*Summary:*

|                         |                     |                     |                     |
|-------------------------|---------------------|---------------------|---------------------|
| FIRST DISTRICT .....    | \$52,910.00         | \$52,692.25         | \$64,000.00         |
| SECOND DISTRICT .....   | 29,878.00           | 31,173.26           | \$41,400.00         |
| THIRD DISTRICT .....    | 36,725.00           | 36,799.85           | 46,500.00           |
| FOURTH DISTRICT .....   | 22,571.00           | 22,873.16           | 30,500.00           |
| FIFTH DISTRICT .....    | 32,560.00           | 32,770.44           | 42,500.00           |
| SIXTH DISTRICT .....    | 31,358.00           | 31,258.00           | 38,000.00           |
| SEVENTH DISTRICT .....  | 33,994.00           | 34,235.00           | 47,500.00           |
| EIGHTH DISTRICT .....   | 27,195.00           | 27,205.50           | 31,000.00           |
| NINTH DISTRICT .....    | 17,298.00           | 17,333.00           | 18,225.00           |
| TENTH DISTRICT .....    | 12,580.00           | 12,595.87           | 10,090.00           |
| ELEVENTH DISTRICT ..... | 4,395.00            | 4,467.77            | 5,400.00            |
| TWELFTH DISTRICT .....  | 833.00              |                     | 833.00              |
|                         | <u>\$302,295.00</u> | <u>\$305,504.10</u> | <u>\$375,948.00</u> |

## COMPARATIVE BUDGET STUDY

## Proposal No. 1

| ITEM                          | Part I | Amount       | Increase    |
|-------------------------------|--------|--------------|-------------|
| Finance Department .....      | 48%    | \$180,000.00 | \$42,000.00 |
| Christian Education .....     | 17%    | 63,750.00    | 3,750.00    |
| Home Missions Dept. ....      | 7%     | 26,250.00    | 2,250.00    |
| Church Extension Dept.....    | 7%     | 26,250.00    | 5,250.00    |
| Foreign Missions .....        | 4%     | 15,000.00    | 3,000.00    |
| Relief Department .....       | 7%     | 26,250.00    | 5,250.00    |
| Pension Department (New)..... | 1%     | 3,750.00     | 3,750.00    |

|                              |      |              |             |
|------------------------------|------|--------------|-------------|
| General Conf. Delegates..... | 5%   | 18,750.00    | 6,750.00    |
| Publishing House .....       | 1%   | 3,750.00     | 750.00      |
| Editorial Section .....      | 1%   | 3,750.00     | 750.00      |
| Public Relation .....        | 1%   | 3,750.00     | 750.00      |
| Contingent .....             | 1%   | 3,750.00     | 750.00      |
|                              |      | <hr/>        | <hr/>       |
|                              | 100% | \$375,000.00 | \$75,000.00 |

Every Department receives an increase altho percentage may change..

## Part II

### DISBURSEMENT OF FINANCE DEPARTMENT

|   |              |
|---|--------------|
| Episcopal Claimants (12) at \$7,200.00.....     | \$86,400.00  |
| Matthews Stipend .....                          | 2,100.00     |
| General Officers—10 fulltime at \$4,800.00..... | 48,000.00    |
| One Part Time .....                             | 2,300.00     |
| Bishop's Widows at \$600.00.....                | 7,800.00     |
| Annual Conf. Support—15 at \$300.00.....        | 4,500.00     |
| Finance Dept. opp. exp.....                     | 6,000.00     |
| Gen. Sec'y Pub. Rel. Exp.....                   | 1,500.00     |
| Bureau of Evangelism .....                      | 1,500.00     |
| Star of Zion .....                              | 750.00       |
| Budget Bulletin .....                           | 750.00       |
| American Bible Society .....                    | 2,000.00     |
| Publishing House .....                          | 3,000.00     |
| Representation International .....              | 5,500.00     |
| Harriet Tubman Foundation .....                 | 6,000.00     |
| Surplus .....                                   | 1,900.00     |
|   | <hr/>        |
|   | \$180,000.00 |

This allows salaries as follows:

|                        | Salaries   | Expense    | Total      |
|------------------------|------------|------------|------------|
| Bishops .....          | \$5,200.00 | \$2,000.00 | \$7,200.00 |
| General Officers ..... | 3,800.00   | 1,000.00   | 4,800.00   |
| Part Time .....        | 1,900.00   | 500.00     | 2,400.00   |
| Bishop's Widows .....  |            | 600.00     | 600.00     |

This is based on our present set-up without taking into account possible retirement. Increasing Bishop's Widows \$100.00 and reducing annual conference support to 15 conferences. (The smaller conferences of 9, 10, 11 and 12th Districts.)

## COMPARATIVE BUDGET STUDY

## Proposal No. 2

| ITEM                           | Part I | Amount       | Increase    |
|--------------------------------|--------|--------------|-------------|
| Finance Department .....       | 48%    | \$180,000.00 | \$42,000.00 |
| Christian Education Dept. .... | 17%    | 67,500.00    | 3,750.00    |
| Home Missions Dept. ....       | 7%     | 26,250.00    | 2,250.00    |
| Church Extension .....         | 7%     | 26,250.00    | 5,250.00    |
| Foreign Missions .....         | 4%     | 15,000.00    | 3,000.00    |
| Relief Department .....        | 7%     | 26,250.00    | 5,250.00    |
| Pension Department .....       | 1%     | 3,750.00     | 3,750.00    |
| Gen. Conf. Delegate Exp. ....  | 5%     | 18,750.00    | 6,750.00    |
| Publishing House .....         | 1%     | 3,750.00     | 750.00      |
| Editorial Section .....        | 1%     | 3,750.00     | 750.00      |
| Public Relations .....         | 1%     | 3,750.00     | 750.00      |
| Contingent .....               | 1%     | 3,750.00     | 750.00      |
|                                | 100%   | \$375,000.00 | \$75,000.00 |

Every Department receives an increase altho percentage changes.

## Part II

## DISBURSEMENT OF FINANCE DEPARTMENT

|   |              |
|---|--------------|
| Episcopal Claimants (12) active.....                    | \$86,400.00  |
| Episcopal Claimants (2 retired) at \$3,000.00.....      | 6,000.00     |
| Matthews Stipend .....                                  | 2,100.00     |
| General Officers (9) fulltime.....                      | 43,300.00    |
| General Officers (1 part time).....                     | 2,400.00     |
| Bishop's Widows at \$600.00 .....                       | 7,800.00     |
| Annual Conf. Support at \$300.00 to 15 Conferences..... | 4,500.00     |
| Finance Dept. Oppo. Expense.....                        | 5,800.00     |
| Gen. Secy and Pub. Rel. Exp.....                        | 1,200.00     |
| Bureau of Evangelism .....                              | 1,200.00     |
| Star of Zion .....                                      | 600.00       |
| Budget Bulletin .....                                   | 600.00       |
| American Bible Society .....                            | 2,000.00     |
| Publication House .....                                 | 3,000.00     |
| Representation International Org.....                   | 5,500.00     |
| Harriet Tubman Foundation .....                         | 6,000.00     |
| Surplus .....   | 1,600.00     |
|   | <hr/>        |
|   | \$180,000.00 |



|                        | Salaries   | Expense    | Total      |
|------------------------|------------|------------|------------|
| Bishops .....          | \$5,200.00 | \$2,000.00 | \$7,200.00 |
| General Officers ..... | 3,800.00   | 1,000.00   | 4,800.00   |
| Part Time .....        | 1,900.00   | 500.00     | 2,400.00   |
| Bishop's Widows .....  |            | 600.00     | 600.00     |

This proposal takes into account possible retirement and suggests combining Church Extension, Home Missions and Relief into one Department and transferring our Pension Department to Finance Department location at Charlotte.

### THE A. M. E. ZION QUARTERLY REVIEW

COMMENDS THE REVEREND JAMES A. ARNOLD OF  
BRISTOL, TENNESSEE, WHO WINS OUR *GOOD PASTORING*  
AWARD FOR THIS QUARTER:

Hood Memorial A. M. E. Zion Church

Fifth Street

Bristol, Tennessee

Rev. James A. Arnold, Pastor

Res. 580 Southside Avenue

Rev. J. Dallas Jenkins

1750 East Long Street

Columbus, Ohio

Dear Rev. Jenkins:

I take this time to send a letter of spiritual recommendation in the interest of Mr. and Mrs. Anthony Nelson, Jr., and their little daughter, Andria, who have just recently moved to your city of Columbus, Ohio, from Bristol, Virginia. They were staunch supporters of Hood Memorial A. M. E. Zion Church, Bristol, Tennessee, where I am the pastor.

They have been attending your church (Caldwell Temple A. M. E. Zion Church) since being in Columbus, and have been impressed by the Worship Services.

I conferred with the Nelson family through letter a few days ago, and they have reached a decision to join your Church. Please contact them any evening at:

1846 Stratford Way

Columbus, Ohio

c/o Mr. and Mrs. William Preston

## EDITORIALS

It has been said that the Editor of the A. M. E. Zion Quarterly Review has steered to a middle-of-the-road policy. We confess that we have done just this simply because we are firmly aware of our duty to the church. There is a danger in too much adverse criticism as well as a danger in too much conservatism. One has the power to sway the faint-hearted and the other can poison opinion to the extent that irreparable harm is done the domination.

The Editor herein states that many of our shortcomings as a church are so well known that merely talking about them emboldens the wrong doer for he sees in indecisive actions the unwillingness to cure the ill. As one of our ministers has so aptly written—talking about illegalities and waiting for the Lord to right them is not only fatal wishful thinking but a discredit to our own Christian teachings for God is going to clear up *no* situation which we have in our power to erase.

Perhaps we need to ask ourselves, all of us, from the very pinnacle of our church to the bottom, the very newest convert—do we believe in God? Do we believe our own preachments or are we merely showing to a world that there is no such thing as a change of heart and no true God exists?

For a number of years now, we have had the growing thought that Christian witnessing is not an empty phrase to be tossed about merely to impress the non believer. There is a vital necessity of old converts demonstrating conclusively to young converts that not only does God live but we have experienced Him. Old preachers, old ministers should somehow convey to new preachers, new ministers the reality of Christianity. This is just as important as insisting that a change is necessary to accept Christ. There is a thought we have that many of us will be held responsible for many sheep within the fold and many without who have become thoroughly disgusted with the Christ we exhibit.

Looking backward over the past four or eight years should bring to the African Methodist Episcopal Zion Church some pictures which should stir our very souls into a sense of deep fear for our own salvation. No matter how we argue or that which we may say, the collective blame for any adverse criticism rests with us for they are the children of neglect, selfishness, heedlessness and failure to see our basic responsibility to God. In that realization it appears to this Editor that all our efforts, feeble and inconclusive in so many ways, are never-the-less

erased as of small reward and we stand before our Maker as the servant who "went and buried the one talent."

We have revealed ourselves as a people interested too much in personal greatness when the church we own gasps for the breath of unity which is so necessary in this world of colorful causes. We have smiled silently on the sidelines as enemies of religion have sniped away at the very roots of our progress and now we come to the threshold of another General Conference, still carrying our little souls in the hope that thereby we can become great.

Many proposals which the General Conference will consider will be inspired of greed and selfishness. Many others which that General Conference will *not* consider will owe their death to the same bed fellows. And, strange to say, the sponsors of those bed fellows will go on preaching the glories of Christianity and the wonders of salvation, unmoved by their distorted actions in life.

And what of the church—the church from which rumblings have come regarding the budget and assessments—a church of members, of ministers, of children, of adults? It seems strange but it is true, nevertheless, that while we are a part of the unprecedented economy of this Nation the African Methodist Episcopal Zion Church is so poor that its budget must not be disturbed for another four years—suggesting that for the past eight years people and clergy have made no economic gains since 1948. Inaction on the budget will mean just that and more—a mighty poor record of stewardship. Can there be any favor God if we are poor stewards?

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### LET US TAKE A LOOK AT OUR ECONOMY

As we have said, perhaps the major question which will be raised at the General Conference will be the matter of the budget which has remained unchanged for the past eight years. For several months this subject has been discussed in the weekly press of the church (The Star of Zion). We have followed the editorials of the Editor very carefully and, in the main, we heartily agree with his statements. There are some items which he has not mentioned which we would like to advance here.

First of all: let it be known that this Editor cannot understand how any church can progress along all lines with no progress financially. It is a known fact that our Bishops are the lowest salaried of any Negro



denomination. To state that the same goes for our General Officers is merely taking up space. For the past eight years these salaries have remained the same, and, even though we may be severely criticized for saying so, the General Officer finds himself at the point where he can either *break the law* by pastoring or find himself caught in a very bad situation. We hasten to state that some relief is occasioned the Bishops through annual conference honoraria which everybody grumbles about but nobody does anything about. Of course, it is our private opinion, one cannot place an individual on low wages and expect them to raise and handle the funds of the denomination without doing something for his own economic condition.

Many people of the denomination have little hesitancy to call upon its official family for financial aid which makes us feel that these folk consider its leadership well paid. Actually a General Officer's salary is nearer that of a minister whose remuneration is \$2,100 per year, for out of this \$3,600 must come utilities, rent, etc., that are usually accorded a pastor by his congregation.

When this Editor considers that which a Bishop must accomplish with his basic salary as granted by the General Conference he easily sees one of our troubles, the point of little thinking from which we can only progress to the point of a little church. As a minister in a local congregation is a representative of his people in the community so the Bishop is our denominational representative. We, for our share, would not wish to think that our Bishops are charity patients on society any more than a local congregation wishes the poverty position of its ministry paraded before community. Pride and self respect is important. One need not become a demonstrator of wealth or an individual glorying in the poor state of his pocket book but people cannot be successfully led where a leader ignores the incentives these two potentials can give.

For all too long we have associated the Kingdom of God with that which we call *an enforced sacrifice*. Sacrifice, to us, is not a sacrifice, when it exists simply because we cannot get our hands on the desired item. It's like withholding a loaf of bread from a starving man and then asking him to make a sacrifice of it so that God will bless him. Sacrifice is sacrifice only when one *gives*, and this has no relationship with the fox and sour grape theory.

We have been attempting to arrive at the true numbers of our membership. We agree that there is the key to any budget. But we would like someone to tell us how can we arrive at any true concept

of membership without the machinery. We assume that vital statistics are to be gleaned through either the Bishops' office, which we do not maintain, or the office of the General Secretary, which must put up with any type of statistical report, or, no report at all. In the latter's case, we give \$1,200 for office and then order him to maintain this office in the most expensive city in America, Washington, D. C. In the case of other officers we entrust them with our finance on an income considerably below that of a carpenter, and not much if any above that of a common laborer.

There is another fallacy of our reasoning which bears attention. This writer agrees with the Editor of the Star of Zion when he states that something must be done about the salaries of ministers. The point at one beginning is in the minds of our laypeople themselves. Weakness exists in any system where membership can earn a basic weekly wage of, may we suggest, \$50 per week and hold its ministry to less than half of this on the assumption that house and utilities bring about equalization. Here a minister must begin training. The spiritual life of his people is just as essential as physical life but so long as we steer around this principle we may expect low ministerial wage.

The minister somehow, must recognize that every group in society has been pushing for a higher standard of living. We may have been handicapped by our "Come ye without money or price" statements, and, as we have spoken, so the people believe.

Over the years every denomination has been plagued by the lack of a trained leadership. Some denominations have attempted to do something about this by, first, recognizing the need of a basic standard, second, seeking to train more leaders, and third, by assuring these leaders a better salary. We assume that those who see the need of undergirding pastors' salaries likewise have a formula whereby the denomination will receive sufficient return to justify this expenditure. We assert that here the Zion Church has been careless to some degree, and in other degrees has not produced a connectional-wide policy designed to gain results. Where a minister's salary has been supplemented by denominational funds a period of five years ministerial work should bring that people to a point much nearer self-maintenance. In other words the denomination should be able to see in the foreseeable future a time when this first congregation can not only take care of itself but but becomes a part of the whole contributing to projects elsewhere in the church. This cannot be done without the vigorous work of the minister.

Too many of us see the high salaries paid some of our ministry over against the low salaries of others. Without the high salaries, or that which we should call *fair* living, there would be little or small incentive for a good pastor becoming a better one. The Zion Church must always keep before it the full knowledge of an inadequate pension service and a woefully inadequate system of taking care of ministers' widows and orphans. Every minister must pay some attention to his family. If he does not, he is a poor minister. And, lest we forget, congregations are almost vigorous in their demand for *family* preachers.

This Editor never considered himself an exceptional pastor, yet, and we say it in all humility, in the 14 years we spent in our last charge, beginning in the days of depression, every year saw an increase in salary without any word or pressure from the pulpit. Certainly there were contributing agencies, such as actually trying to pastor, preaching stewardship, working with the lives of people, helping them to become more Christian, and a grateful church tried to see to their pastor's needs.

But that which we have stated is still insufficient when we consider our budget. Suppose we have not gained one new member, other than the mere replacements for deaths and withdrawals. The A. M. E. Zion Church should be considerably better off than she was eight years ago when the present budget was made.

#### Our Farmers:

We have declared time and again that we were a rural church. We are not so sure now that this is true for the greater amount of our revenues come from town and urban centers. Since the year before our budget was adopted (1947) the farmer has discovered 15% more money in his pockets. While in some sections of the nation cash receipts for the farmer were down some, these losses are to be noted in South Carolina, Alabama and Texas (areas of our rural membership) as well as Tennessee, Kentucky, West Virginia, Maryland, Pennsylvania, Missouri, among others. This decline, according to Farm Journal, November, 1955, was from 0% to 5%. Gains were recorded in Louisiana, Arkansas, Georgia and Mississippi of 5% or more.

A terrific scream would go up from some sections of the Nation were we to say that they must be doing well but they take no notice of \$1.00 per pound ham, for example and they must be getting these prices or the meat would spoil. Our rural ham, then, would pay more money into a rural church today than the minister usually sees.



### Coal Miners:

Eastern Pennsylvania, with its hard coal area, is perhaps the hardest hit in the coal industry, for there, where anthracite prices skyrocketed to more than \$22 retail, forced the coal miner's brother, just ordinary poor people, to convert to oil. As a result 40,000 men are permanently out of work in that area. Zion Church has perhaps three churches in that area so we can afford to say little about this situation.

Western Pennsylvania, Ohio, Indiana, Illinois, Kentucky and West Virginia as well as other areas saw wages go up \$2.00 per day just this last Summer. Prior to that there were other increases. We are well aware of them all.

### Manufacturing Plant Workers:

According to statistics manufacturing plant workers now earn an average per hour of \$1.87. While farm per capita income has risen 15% since 1947, non farm average has been 30%. People are buying 3% more food, 15% more cars, 19% more new homes, 143% more TV sets. In the past five years people's spendable income, after taxes, has gone up by a fifth.

Powerful unions—unchecked by a sympathetic or an apathetic government, have forced wages higher. Hourly wages are up 30%, transportation costs are up 25%. This all adds up to one conclusion on our part—that even if we have the same number of members we had in 1948 those same members should be giving a part of their 15%-30% added income to the service of Christianity—if we have made them good stewards.

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*New York City, Tuesday, February 28 . . .*

Erich Lueth, distinguished German newspaperman and founder of the "Peace with Israel" movement in Germany, declared today (Tuesday, February 28) that "Germany has a special responsibility in helping to bring about Arab-Israel peace," at a press conference held by him in the offices of the American Christian Palestine Committee, 65 East 55th Street, here in New York City.

"Because of the Hitler persecutions, the new Germany has a moral obligation to take the lead in forestalling Arab demands for a Holy War against Israel," Mr. Lueth stated. He added that a resolution of the bitter Arab-Israel controversy would come about only through "a Holy Peace program undertaken by all the Christian nations in the world."

Mr. Lueth, who will return to Germany tomorrow, after completing a six-weeks lecture of the U. S., is Acting Chairman of the Society for Christian and Jewish Cooperation in Germany, which has branches in twenty-two cities throughout that country. He explained that the "Peace with Israel" movement was the spontaneous outgrowth of an article published by him in 1951. Mr. Lueth said that in this article he had written that the initiative of a reconciliation with the Jews must come from Germany, and that it must take the form of seeking to create friendly relations with the State of Israel. Mr. Lueth is also President of the Hamburg Press Club.

Citing the Arab refugee question as one of the major obstacles to an Arab-Israel peace, Mr. Lueth pointed to the experience of the West German Government, which with U. S. aid had successfully integrated nine million refugees from Communist-occupied Germany. "The nine hundred thousand Arabs who fled from Israel," Mr. Lueth said, "could equally well be integrated in the vast Arab lands with the help of similar international assistance."

Describing his visit as "a kind of pilgrimage to Jewish survivors of Nazi terrorism" now living in the U. S., Mr. Lueth expressed the hope that Jewish indemnification claims would be adjudicated with greater promptness than so far had been shown by the German Government. "Each day," he said, "more claimants are dying off, and in many cases without settlement of their claims."

Mr. Lueth said that during his tour he had lectured before some 120 different audiences, and had spoken over both radio and television, but that he had been "most touched by the invitations to speak in the synagogues of America and by the generosity with which I was received at Jewish gatherings." Mr. Lueth, a Lutheran, disclosed that he had also been impressed by what he called "a general revival of church life in America."

Mr. Lueth said that he had been asked by representatives of the Federal Republic of Germany in this country to report his impression of American public opinion to them. These included: the Ambassador, Mr. Heinrich Krekeler; the United Nations Observer, Felix Von Echardt, and the Consul-General in New York City, Dr. Adolph Reifferscheidt.

Mr. Lueth's visit to this country was co-sponsored by the State Department and the American Christian Palestine Committee, a private, non-profit organization interested in Israel and the Near East.

## THE LAURINBURG CHURCH MISSION

The Rev. J. W. Hatch, known to many as the former President of Walters-Southland Institute of Lexa, Arkansas, now pastor at Franklin Chapel Church, Laurinburg, N. C., invited the Editor to be with him in an experimental mission. If there was a need to demonstrate the advisability of grass roots working in Christian Education the Laurinburg project more than justified any beliefs we have entertained. At 4:00 P. M. for five days a maximum of 70 children met with the Editor while we reached a total of the same number 70, at the 5:00 P. M. hour which was attended by young people from 12-18. The 6:00 P. M. hour, given over to emphasis on lay evangelism saw upwards of 30 in attendance while the teacher training hour at 7:00 P. M. even surpassed the six o'clock period. Each evening the minister, Reverend Hatch, closed the day's activities with a brief worship hour.

Coming out of these two periods of labor this Editor is convinced that if we are to develop adequate lay leadership we must change strategy from laboring on a conference level to working in local churches and concentrated areas where individuals have an opportunity of working together nightly for a limited period. The advantage of this is seen when one noted that in most annual conference projects churches are able to send one, two or three individuals. This hardly dents the surface. In Columbus, Ohio, last year, for example, 60 individuals were touched. Thus in the two years 110 individuals have been exposed to training.

The Laurinburg project touched perhaps 90 children, 70 of them on more than one occasion, 70 young people and some 50 adults, 30 of these (perhaps more) attended the minimum time required in standard leadership education. So in this project alone 140 individuals were reached. This could never happen in an annual conference School.

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THE COLUMBUS MISSION

Again, as last year, the Editor journeyed to Columbus, Ohio, for the Second Spiritual Life Mission of Pastor Jenkins and Caldwell Temple Church. Watch Night saw a church worshiping in traditional fashion the coming of the New Year with a congregation deeply impressive. Sunday services, as well, were marvels of attendance.

The Leadership Educational School, now a pattern in that church



and several others, brought together one of the ablest faculties we have been privileged to witness. From the Columbus Ohio Council came Dr. David Witte, Capital University was represented by Dr. G. H. Doermann, while three others returned from a faculty of a former year, Miss Dorothy Himes, Mrs. Cora Jordan White and Mrs. Catherine Crandell (the last named the Director of Youth in Caldwell Temple Church), and some 50 individuals were registered for courses. The minister, Reverend Jenkins, spoke each evening.

This effort was the second milestone in the attempt of the ministry of this church to provide adequate lay leadership within the church. We feel that the Reverend J. Dallas Jenkins not only has the vision but the vital urge to achieve great things in Kingdom building.

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### ARE YOU INTERESTED IN BUILDING A SUMMER CAMP PROGRAM?

Here is the schudle on one such enterprise  
(1955)

May 14, 15, Camp Leaders Conference  
 May 22, Camp Work Day  
 June 29-July 4, First Year Junior Camp  
 July 5-10, Second Year Junior Camp  
 July 11-16, Third Year Junior Camp  
 July 18-24, Young People's Camp  
 July 25, Convocation Sunday  
 July 26-31, Assembly Training School  
 July 30-Aug. 1, Youth Week-end Camp (17-24)  
 August 1-7, First Year Junior High Camp (12)  
 August 8-14, Second Year Junior High Camp (13)  
 August 15-21, Third Year Junior High Camp (14)  
 August 24-26, Women's Work Camp  
 August 27, Men's Fellowship Banquet  
 August 28-29, Pittsburgh Church Camp  
 September 3-6, Inter-Racial Camp  
 September 11, 12, Somerset County Youth Retreat (Interdenomi-  
 national)  
 September 18, Camp Trustees Meeting

The American Guild of Organists with 15,000 members and Chapters or branches in every State, the District of Columbia, Hawaii, Alaska and the Canal Zone (260 in all), will hold its 23rd Annual (7th Biennial) National Convention in New York City, June 25-29, 1956, in celebration of the 6th anniversary of the A. G. O.

The national membership of this association of church musicians consists of both organists and choral directors, and represents all religious bodies. It was chartered in 1896 by the Board of Regents of the State University of New York for the purpose of raising the standards of organ and choral music.

It is to be hoped by the Editor of the A. M. E. Zion Quarterly Review that ministers in the vicinity of New York (New Jersey and New England Churches) will urge the attendance of their organists and choir directors.

It will be recalled that two years ago the Review featured a special number dealing with Church music, Junior choirs, etc.

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The National Council of Churches, Division of Christian Education, meeting in Cincinnati, Ohio, issued some interesting facts on church membership. The report stated that in 1906 there were 85,437,000 inhabitants in America. Of this number 35,000,000 were in churches. In 1954 when the nation recorded a population of 162,414,000 a total church membership of 97,482,611 is listed. This shows that whereas approximately 50,000,000 people were outside the church in 1906, today 65,000,000 do not belong to any religious organization.

Another interesting observation of the study was the gradual increase in the number of older individuals in the population so that by 1970 one may expect a great increase in those 50 and over. School enrollment has undergone vast changes too. In 1899 94.5% of the school population was in elementary school while 4.1% were in secondary schools and 1.4% in higher education. Today, 69.2% of the school population is in elementary school, 23.1% in secondary or high schools and 7.7% in higher education.







